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*Correspondence*

# THE CANADIAN FORUM

Twenty-Fifth Year of Issue

March, 1945

## Planning From The Bottom— Can It Be Done?

EUGENE FORSEY

★

## Critics of the BBC Have a Plan Too

R. B. TOLBRIDGE

★

## Women's School For Citizenship

LAURA E. JAMIESON

★

Australian Poetry

NETTIE PALMER

Preparing the Fighter for Civvy St.

SAMUEL RODDAN

Vol. XXIV, No. 290

Toronto, Ontario, March, 1945

Twenty-five Cents

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## O CANADA

Frank Munn is the star of the "Aspirin" radio program, "The Album of Familiar Music," heard over the Trans-Canada network every Sunday at 9.30 p.m., E.W.T. His voice has sent millions of people into drug stores to buy "Aspirin."

(Advertisement of the Bayer Company Limited, in the Canadian Pharmaceutical Journal)

Scantily-clad girls, sun bathing on the flat roof of a Kitsilano garage, caused a bitter protest to the zoning by-law board of appeal today against the conversion of a house at 1820 Collingwood by National Housing Administration into four housekeeping units.

"One does not want such a view from a living room," a neighbor whose home overlooks the Collingwood house wrote the board. (Vancouver Sun)

A plan to reorganize . . . the Associated Boards of Trade and Chambers of Commerce of Ontario was given whole-hearted support at a luncheon-meeting in the Chateau Laurier yesterday . . . Russell T. Kelley, of Hamilton, chairman . . . outlined the plan of reorganization . . . "I feel," said Mr. Kelley, "that we as business men have been to a large extent asleep. I started in this country as a poor boy. God and the country have been good to me and I am one hundred per cent for free enterprise. We are all so busy we have not the time to get out and do anything in our own interests." (Ottawa Citizen)

. . . An application to operate a second hand and rare book, also an art store on Yonge St., Toronto . . . was very violently attacked by two of the city aldermen who gave as the reason that a second-hand and rare book business are classified in our city by-laws as undesirable businesses and that they should not be allowed on any of the main streets . . . (Letter in Globe and Mail)

The only people who are competent, from personal experience, to judge free enterprise, are people more than fifty-five years of age . . . We are apt to lose sight of the fact that free enterprise is a *peace-time system*—that it was designed to serve the purposes of peace during the great century of peace, the century before 1914 . . . Under free enterprise, in little more than a century, the world leaped ahead—politically, socially, economically and culturally. And there grew up, during that time, a humanitarian spirit and a sense of personal dignity beyond men's thoughts before.

(Advertisement for the British Columbia Federation of Trade and Industry in the Vancouver Sun)

It is generally agreed that the gold mining industry is doing a splendid job despite the many wartime curbs and heavy taxation which it carries. Even a partial easing of these handicaps would suffice to start the industry on the road to heights never before deemed possible. (The Canadian Mining Reporter)

Dr. Bates said . . . "The great increase in venereal disease in recent years is symptomatic of the social and moral conditions in the community . . . I think one contributory cause is the degrading literature publishers have been providing us." (Globe and Mail)

Mayor Saunders . . . admits being a native of Toronto—not only admits it but boasts that in 41 years he has never been away longer than eight days from Toronto, except for a long, unhappy three weeks . . . (Globe and Mail)

At Eaton's: Real Steel Helmets for Play Soldiers. Here they are . . . the wish of every boy who admires a soldier! Khaki painted steel helmet with rubber concussion headpiece and adjustable web chin strap. Each 39c, The Toy Department, Main Store.

(Advertisement in Toronto papers)

This month's prize of six months' subscription goes to Donald Herron, Ottawa, Ont. All contributions should contain original clipping, date and name of publication.

## THE CANADIAN FORUM

Eleanor Godfrey - Managing Editor  
Alan Creighton - Assistant Editor  
L. A. Morris - Business Manager

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# THE CANADIAN FORUM

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## Three Wise Men at Yalta

The ordinary citizen in his relation to the settlement of the issues of war and peace has been pretty well reduced by this time to the position of the rooter in the stands at the big football game. He only sees the ball occasionally, he can't understand most of the plays, but he is expected to shout his head off whenever the cheer-leaders (i.e., the daily press) go through their strange acrobatics. We know as little just now of what was really decided at the Crimea conference as we knew after Teheran about the decisions of the Three Wise Men on that occasion. But we are expected to cheer just the same. Well, at any rate, they affirmed their adherence to the principles of the Atlantic Charter. This is now the well-understood diplomatic way of saying that they are going to act in the future exactly as they have been doing in the past.

What seems to have happened at Yalta is that Stalin made some formal concessions about Poland and Jugo-Slavia in order to save the faces of Messrs. Roosevelt and Churchill but that in fact he got their acceptance of his two vassal states as he wants them. In return he is apparently going to drop the tame German generals whom he has been feeding in Moscow and accept some sort of German regime which involves the liquidation of the military caste and the general staff. President Roosevelt had to come back home with something to relieve the bad impression which Russian and British unilateral action in Europe had produced upon American public opinion; and he brings back with him an agreement which overcomes the deadlock about the Dumbarton Oaks agreement. The big powers last summer had not been able to agree about the extent of their individual veto upon any action by the new international "Security Council." Reports from Washington now are that the Yalta negotiators agreed that a big power (i.e., Russia) will be able to veto punitive action against itself but will not be able to put a veto on any other actions of the Council. That is, it will be able to veto the only thing that matters.

The most noteworthy thing about the joint report issued from Yalta is the wide range of subjects about which it said nothing. That it should keep silent about military decisions is natural enough. But it doesn't really tell us anything about what kind of joint action is going to be pursued in the various liberated countries so as to prevent the quarreling and misunderstandings that developed over Poland, Belgium, Italy and Greece. Will periodical meetings of the three foreign ministers be enough? Most important, it tells us nothing of how the elimination of nazism and militarism in Germany is to be brought about. Germany is to lose territory in the east, but we are not informed how much she is to lose. Silence is maintained as to France's claim to the separation of the Ruhr area and of all the left bank of the Rhine from the Reich. Is the Reich, mutilated or unimpaired, to be divided into three or more distinct states? We are not told. Similarly we are left in the dark as to the de-industrialization of Germany, and as to the Russian proposals for a large German labor force to be made available as reparations in Russia. Obviously the settlement of the German question is the most vital issue now facing world statesmanship, and this must have been dis-

cussed at Yalta. But we only know that they reached complete agreement on something or other.

Finally the Atlantic Charter had some noble phrases about not seeking territorial aggrandizement in this war. Leaving aside the question of how the Polish settlement fits into Points 2 and 3 of the Atlantic Charter, what about all the rumors that the British are going to be forced to take over the Italian colonies in Africa and the Dodecanese, the Americans to take over the Japanese mandated islands in the Pacific, and the Russians to take over Manchuria?

## Trade Union Internationalism

The international conference of trade unionists which is meeting in London as these words are written was opened with the declaration, "This is the first peace conference." The more far-seeing trade union leaders are acutely aware that labor should consolidate its forces so as to have a voice in deciding the future of the world. But reports from London lead to the saddening conclusion that it is not merely national governments in our war-torn world who react to international issues in a purely self-centred national spirit.

For one thing, the A. F. of L. of the United States refused to attend the conference because it will not have anything to do with the Russian trade unions whom it accuses, with some justice, of being only stooges of the totalitarian Soviet government. Here on this side of the ocean it has been working to sabotage the London conference by reviving the International Federation of Trade Unions in which the Russians have no part and in which the American representative is the A. F. of L. In the London meeting there has apparently been constant manoeuvring of national delegations against each other. First of all there was trouble about voting procedure. The Russians turned up claiming to represent 27 million members, while the British T.U.C. and the American C.I.O. could not claim more than about 7 million members each. Then the Russians wanted to bring in the unions from Finland, Poland, Roumania and the other countries now occupied by their armies. Russians and the C.I.O. want to liquidate the I.F.T.U. and start a new organization altogether. The Russians have been supported generally by the French. And against all these efforts Sir Walter Citrine has been struggling as valiantly and persistently, though not as skilfully, as Winston struggles against the influence of Uncle Joe in European politics generally. If Russian trade unions can be denounced as instruments of national policy, it is a little difficult to see in what category one should put the British unions under Citrine leadership. The one point on which all delegations seem to have agreed spontaneously and unanimously was the harsh treatment of Germany, i.e., of German trade unionists.

No doubt the conference will conclude with some resounding declarations of international solidarity, but at the moment we are in some doubt as to how labor solidarity is distinguished from the solidarity achieved with equal eloquence among national governments. This seems to leave the Christian churches as the only satisfactory exponents of human brotherhood. They maintain their ideals unsullied by taking care never to hold international meetings with one another.



## Co-operatives and Reporting

The proceedings of the Royal Commission which has been investigating the taxation of Co-operatives in Canada have been badly reported in most of our papers. This case, in fact, illustrates a continuing failure of our dailies to report adequately to their readers the events that really matter. Technical discussions about the incidence of taxation and how the profits of business enterprises are to be calculated cannot be dressed up day after day into the "human-interest" stuff which is all that our newspaper editors think we are willing to read. So, except for occasional flurries among counsel, they don't get reported at all. What is needed is intelligent editorial correspondence which analyzes the issues and gives some pen-pictures of the individuals involved. This is the sort of thing which the *Winnipeg Free Press* has been doing for this Commission and which it did on a bigger scale for the Rowell-Sirois investigation; and this is the sort of thing which continues to make the *Free Press* the best newspaper in Canada—in spite of its many faults, to which we dutifully draw attention from time to time.

Perhaps the anti-co-operative briefs presented to the Commission by private business interests from Vancouver to Toronto have had more substance in them than one would judge from the newspaper reports. But, as reported, they might all have been written in Gladstone Murray's office. They have been full of the wild accusations and the horrendous prophecies about regimentation and the doom of freedom which mark Mr. Murray's productions nowadays even in his soberest moments. This stuff goes over big at business men's conventions after a good dinner, but we wonder how far it impresses a Royal Commission. Well, we shall see. Evidently there is a drive in progress to get an official definition of co-operation as an economic activity which would exclude most of the co-operatives doing business in Canada. Our newspaper publishers for the most part don't give publicity to the co-operative side of the case. There is a strong body of opinion among impartial academic economists, we understand, which is highly critical of the corporation income tax administered in Canada and the United States. But we must avoid allowing what may be sound economic arguments to be distorted into a propaganda instrument to ruin the co-ops for the benefit of our profit-choked private business corporations.

## The K-B Twins

We haven't time to do it ourselves just now, but will some teacher in social studies get his students to make a detailed comparison of the answers given by Mr. King in *Maclean's* for February 1, 1945, to a quiz by Blair Fraser on Liberal policies, with the answers on Progressive-Conservative policies which Mr. Bracken gave to the same quizmaster in *Maclean's* for May 1, 1944? Mr. Fraser asked the two leaders an almost identical series of questions. And it is amusing—it is more than that, it is riotously funny—to see how almost identical their answers are. Do you think private enterprise can provide full employment after the war? Should government controls be continued after the war? Do you believe in collective bargaining? Do you favor protection of our industries by a tariff? What should be Canada's relationship to Britain and to the British Commonwealth? Should the Commonwealth speak with "one voice"? Should the constitution be amended so as to give the federal government more power

in labor and social-security matters? Should Canada have power to amend her own constitution? Should appeals to the Privy Council be abolished? Should the federal government play a larger role in education? Should we permit large-scale immigration after the war? Should Canada have her own national flag? Her own national anthem? After the next election would you form a coalition with the other old party if necessary to prevent the CCF from coming into office? Just go through the two questionnaires yourself and see if you can discern: (1) any substantial difference between Mr. King and Mr. Bracken emerging from this long probe into their policies; (2) any clear indication of what either of them will do in practice on any of these questions. We wrote a long editorial on Mr. Bracken's answers in the issue of *The Canadian Forum* for June, 1944. We intended to write another on Mr. King this month. But the paper shortage gives us pause. So just look up that article of last June and make the necessary substitutions in the names of parties and their leaders.

## Religious Education in Ontario

Just how widespread is the opposition to Premier Drew's program of religious education it is not easy to discover. The letter columns and news stories in the press, however, make it clear that opponents of the policy are organizing themselves into a vigorously critical body, and to judge from the publicity they are receiving they are gaining many adherents. This opposition seems to divide into those who dislike the kind of religion taught and disapprove of the way in which it is taught, and those who as a matter of principle believe the teaching of religion is beyond the authority of the state. Doubtless in the course of the discussion the first group will learn that what they object to is inherent in any state controlled system of religious education and that the principle on which the second group base their protest is the only answer to their problem; that is, freedom of belief also means freedom from the imposition of any belief. A firm and widespread understanding of this is perhaps the only good result that will come out of the controversy.

It is not unlikely that the Ontario government will modify its program, if not allow it to die a natural death. But in the meantime it has presented one more vexatious issue to a public already confused and harried by its policies on family allowances and labor relations.

Anecdotes about Ontario's religious education range from the absurd to the cruel and bigoted. We hear of Christ debased to a fairy-tale character, and we hear of covert anti-semitism introduced as Christian morality. For those whose religious faith is of profound and elemental significance it must be disturbing to know that a government can order a watered down, meet-all-minimum-requirements kind of religion for mass consumption in the schools. For these who hold no religious beliefs, or else belong to minority faiths, the situation is even more galling. That parents, if they wish, may withdraw their children from these classes is no answer. We gather that children just don't want to be separated from their friends and classmates, no matter what is being taught; and if their parents insist on it, unhappy and potentially dangerous conflicts arise. Freedom of religion and state insistence on teaching one kind of religion simply cannot be reconciled.



## North Grey in Retrospect

One of the sacred dogmas connected with our British parliamentary system is that which affirms that by-elections always prove some trend in public opinion. The only trend about which one can be certain is the trend of commentators on the victorious side to maintain that their success gives a good sample of general feeling, and of those on the defeated side to maintain that the result was due to local circumstances entirely. But we suppose that the North Grey election does go to prove that the Conservatives stand to do well in any election this year dominated by military issues, and that the Liberals and CCF will do better if the attention of the voters can be directed to post-war problems. And in the meantime the chief issue which will be decided by the coming general election, whenever it comes, will be what government is going to be in office for the immediate post-war period. The real victor in North Grey was the Toronto *Globe and Mail*. It has imposed its strategy of hysteria and hatred upon the Conservatives and has at last reduced Mr. Bracken to be its mouthpiece. Its vicious attacks upon General McNaughton have constituted the dirtiest performance that we have experienced in Canadian politics for a long time, and Mr. Bracken's use of his position to spread untrue rumors about the military forces was particularly shameful. This is the first success that the McCullagh journal has had. We had grown rather accustomed to the spectacle of one fiasco after another since the first days of the Leadership League, and we were waiting patiently for the day when the Wonder Boy would eventually exhaust either his money or his own capacity for self-worship. He now takes on a new lease of life, and the possibilities are sinister. But we still doubt whether his kind of politics will be of much help to the Tories outside of the more Orange parts of Ontario.

## Henry Wallace and the U.S.A.

► MANY CANADIANS, especially socialists, must be wondering what all the fuss over Wallace is about in the U.S.A. Actually the issue is a very simple one, and for the U.S.A. it is the fundamental issue of post-war planning. This is understood if we look at the three alternatives which theoretically face America in the post-war period.

1. Uncontrolled capitalism. This amounts to letting monopoly ("big business") have its way altogether, with resulting restriction of output, high prices, and the vicious circle of a scarcity economy leading finally to a depression much worse than that of the '30's. This conclusion is borne out in ample detail by the recent study of a Swedish economist, Gunnar Myrdal, who proved beyond question that the "post-war plans" of private enterprise would result in economic depression, mass unemployment and poverty for the people.

2. Controlled capitalism. This amounts to the Government assuming responsibility for full employment and full production, and for the national economic planning which alone can guarantee these things; but private enterprise is left to carry on as long as it provides jobs and keeps the wheels of industry turning. Where it cannot do so, the government steps in and takes over; in addition, a continuous job of pump-priming is demanded, government spending and government lending serving to keep the na-

tional plan going in the direction decided by the public authorities. Considerable attention is paid by the exponents of this "mixed economy" (Stuart Chase, for example) to the role of small business (which fills in the gaps) and public corporations, like TVA (which operate as "yardsticks" for private business, as do the co-ops).

3. The third alternative is socialism, on some American pattern appropriate to the special conditions prevailing on this continent.

A growing body of liberal opinion in the United States regards the first alternative as unthinkable. Depression means misery for the mass of the people, and retards social progress indefinitely. After a depression, we have farther to go towards socialism than if we avoid one. But even American leftists on the whole regard the third alternative as impossible. They see no practicable way of introducing socialism in America within the next ten or twenty years at the least. The U.S.A. has no socialist third party organized on a mass basis; what leftist forces there are are not only weak, but so hopelessly divided that there is no chance even of a united front; and, finally, the number of genuine socialists in the U.S.A. is negligible, and you can't have socialism without socialists.

So the second alternative seems to be the only practical way for America to have full employment and a measure of prosperity in the post-war period. And it is this alternative of which Henry Wallace is the recognized champion. That is why the fight to keep Wallace in a position of influence in the Cabinet is of such crucial importance. As Secretary of Commerce, he will be in a position of leadership in the whole program of economic planning. As chairman of the Reconstruction Finance Corporation (which owns the major war plants and war assets, and lends money to corporations), he could have directed the pump-priming operations which would keep production going. Wallace has been deprived of this latter post, and the Federal Loan Agency has been divorced from the Commerce Department. Ratification of Wallace's nomination as Secretary of Commerce has been postponed to the first of March.

Thus, in the first battle for full employment in the U.S.A., its champion has suffered a partial defeat. But this was only the first of many battles, and the others may be won if the progressive forces rally around Wallace, as they show signs of doing. The more realistic socialists in the U.S.A. are beginning to throw their weight behind Wallace and his program, not because it is socialism, but because it is the only practical alternative, and to do less would be defeatism and appeasement of reaction. For American socialists, some compromise is inevitable, and the Wallace compromise can be a step in the right direction, if supported by the progressive forces, not blindly or slavishly, but critically and with their eyes open to every danger.

## Prizes Awarded

We are informed that prizes of \$250 each have been awarded to J. H. Turner of Toronto and Mrs. D. Fraser of Osoyoos, B.C., for essays submitted in a contest sponsored by Forward Publishing Co., Limited, Toronto. The contest was for the best essays written on either of two subjects, "The Case Against Socialism in Canada," or "The Case for Socialism in Canada." Mr. Turner's essay was awarded the prize for those submitted in the former class, the judge in this section being Professor J. L. McDougall of Queen's University. Mrs. Fraser's essay was among those judged by Dr. Eugene Forsey of Ottawa.

## Critics of the BBC Have a Plan Too

R. B. Tolbridge

► A CERTAIN INTEREST has been aroused in Canada by a series of articles on radio broadcasting which appeared last fall in *The Economist* of London, England. These articles reflect a growing criticism of the British Broadcasting Corporation; but their object is less to blueprint an alternative system than to provoke discussion.

The plan tentatively suggested, however, is interesting as an embodiment of the conclusions out of which it grows. The essential features of both are summarized in the concluding article as follows:

"(a) The secret of a successful broadcasting system lies in variety. Competition in supplying programs not only guarantees variety, it also protects the community from the hideous potential dangers of monopoly in broadcasting.

"(b) The sale of time to advertisers is not a satisfactory method of financing broadcasting. A competitive system can, however, be financed out of a license duty [fee]. It is suggested that there should be three program companies, each of which should receive one-quarter (or less) of the proceeds of the duty. The listener, when paying the duty, should nominate which of the three should receive the remaining portion.

"(c) Each of the three program companies should be under contract to provide one general program at all hours and also, at specified hours, a "cultural" and an "educational" program. In this way, the listener, at peak hours, would have nine programs to choose from.

"(d) Of the three companies, one should be a public corporation like the BBC, with a governing body nominated by the Crown. The second should be a co-operative enterprise, governed by directors elected by its staff. The third should be a business venture, providing its own capital and seeking to make profits."

Let us look at some of the implications here involved.

The chief desideratum of broadcasting is said to be "variety". The proposed plan specifies that there shall be three types of programs—general, cultural and educational—the first available on the air at all hours, the last two at peak hours. But is variety, in the sense here intended, the first, or indeed the chief, desideratum in radio? Variety of course there must be, to suit the varying moods of the listener; and preferably *simultaneous* variety, so that as many moods as possible may be served at the best listening hours. But this is not quite the kind of variety the writer means. He means pleasing three different kinds of people—as he states it elsewhere, "the highbrow, the lowbrow and the mezzo-brow." In other words, give everybody what they want; please all the people all the time; only, accept all kinds as they are; don't try to modify their tastes and likings. Such a policy takes no account of any broadly educational mission—educational, that is, in the sense of broadening the taste and increasing the capacity of enjoyment. At least, we infer that it doesn't, for the writer says nothing about it. He insists that radio programs must first of all be "interesting"—but only, it would seem, in the sense of meeting existing preferences, no matter how debased (subject, of course, to the laws against "obscenity" and "libel").

Now, considering that radio is a medium of mass communication, and that people in the mass don't actively yearn

for anything better than they have been accustomed to, there might be a good case for making *all* programs general. This, indeed, is the principle on which commercially-controlled broadcasting operates (without any ethical purpose, of course). Commercial radio makes a few concessions to the highbrows by way of symphony concerts and chamber music recitals; but with these almost negligible exceptions it directs its program to the masses, whom the sponsor seeks as customers for his goods, on levels which will be immediately acceptable to the bulk of the audience.

If this is to be the final word in popular broadcasting, what becomes of the notion that radio is the greatest medium yet invented for education in the broader sense? To reply that radio must, at all costs, be *interesting* to its audience only begs the question: interesting in what way, and to what purpose? Must the interesting always be banal? Can the elevating not be made interesting, or a different kind and greater degree of interest not be injected into the merely entertaining? Many people will feel that it is worth making an effort to rescue this new medium from the depths of banality and irresponsibility to which commercialism has dragged the popular press; to make it serve the masses as they have never yet been served. Many will feel that this is its primary function, and that the cultured minority and the earnest few who consciously seek "education" in the narrower sense should be given a very small end of the radio stick, since they have other means of satisfying their clearly recognized needs. This, of course, is the reverse of a highbrow attitude, as well as being far removed from the attitude of the commercial broadcasters, from that of *The Economist* writer, and—until recently, at least, to judge from official pronouncements—from that of the present management of the CBC. As to the BBC we, of course, cannot say.

The second point to be noted is the emphasis on competition. Competition, says *The Economist* writer, guarantees variety—and, it is implied, all other virtues. But it is significant that his recipe for stimulating competition is a *pecuniary* reward. There must be separate organizations, competing with each other for a monetary consideration—the unassigned quarter of the license fees. No account is taken of professional rivalry between individual radio producers, of the human desire to excel in one's job, or of the sense of responsibility to the public likely to be found in persons imbued with a conception of radio such as we have indicated above. To get results, it must be a competition for *money*.

The final point to be noted, a related one, is *The Economist* writer's horror and fear of "monopoly". Unless there are competing organizations, there is nothing to "protect the community from the hideous potential dangers of monopoly." No distinction is made between an organization controlled by private interests and one responsible to the people through parliament, as long as either is a monopoly. A monopoly is subject to pressure group influence, especially a "government" monopoly, says the writer. Nothing is said about the susceptibility to pressure group influence of privately-owned broadcasting bodies, whether or not they are monopolies. (For an illustration, we might direct *The Economist* writer's attention to American radio.) It seems to us that a public corporation is so much less liable to pressure group influence than privately controlled bodies (provided the public uses its own influence), that it is worth risking the dangers of monopoly to keep radio in public hands.

We do not question the writer's disinterestedness, nor the genuineness of his desire to find a solution to an admittedly difficult problem. He specifically rejects the sale of time to advertisers as a means of financing radio, in spite of a tendency revealed in the articles to compare advertiser-financed American broadcasting with that currently being

done by the BBC, to the disparagement of the latter. But in his dread of monopoly—even when it is subject to popular control—he is prepared to substitute for a single public corporation a competition based on a money-incentive, with the reward going to those who can best please the existing tastes of the largest number of listeners.

The suggested basis for awarding the extra revenue is essentially the same as that followed by privately-owned and financed radio. The "popularity surveys" on this continent are aimed at nothing more constructive than determining "what the people want". And it is those who produce most nearly what the great mass of listeners have been accustomed to regard as "the best" who reap the rich financial rewards.

Thus, while eliminating the curse of commercialism in its advertising-sponsorship form, the author of this plan reintroduces it in the guise of a competition for profits on the basis of popular acclaim. We suggest that if *The Economist* writer's three companies were set up on the lines proposed, the private profit-making company would at once proceed to seek the popular franchise on this basis—and the other two, no matter what their form of ownership or plan of operation, would be compelled to meet their rival on that ground. For it is presumed that all three would compete for the extra money. The result would be just what has happened in America—an ossification of broadcasting on levels dictated by the lowest ranges of taste and education.

The same thing would have happened in Canada had the private stations not been strictly limited in scope by our Broadcasting Act. The Aird Report foresaw the danger, and sought to eliminate commercialism entirely from the Canadian radio. But a compromise was effected. No one needs to be told that the Canadian private stations, chafing under this limitation and driven by the inexorable laws of profit-making, have exerted their utmost organized efforts to malign and discredit our present system of popular control, with the object of freeing themselves from its restraints. Despite the rebuffs of parliamentary committees, they are still pursuing their goal, and pressing for an "independent" body to supersede the CBC and make possible the kind of competition *The Economist* writer proposes—except that in their case the prize would be potentially much greater.

Essentially the arguments and proposals of *The Economist* writer are seen, therefore, to be nothing more than a resuscitation of the old liberal doctrines of free competition and the profit-incentive in their application to radio. Those who subscribe to these doctrines will find merit in his proposals, apart from the views he holds regarding the function of radio—though it is difficult to avoid the impression that they are fundamentally inter-related.

Canadians who have not had the opportunity of listening in recent years to BBC domestic programs are of course unable to pronounce upon the quality of British broadcasting. But they may be pardoned for expressing doubt as to whether English critics of the BBC who look with envious eyes on American radio are not being beguiled by unfamiliarity and propaganda. Canadians, who know something of its defects, and something of the merits as well as the defects of their own system, might be tempted to suggest to their British brethren that instead of seeking a change of system involving risks of which they seem to be too little aware, they had better use the powers lying ready to their hands to cure any ills that may have developed in the BBC. Those in Canada who are not blindly committed to "free enterprise" know that we also have available under our present system remedial means that are completely lacking where radio has fallen under control of private interests. It is failure to use the popular control of radio which we possess, rather than

any fundamental defect in our system, that accounts for such faults as exist.

But articles like those in *The Economist* are providing ammunition for people in this country who are interested in destroying that system. The Winnipeg *Free Press*, for instance, recently employed *The Economist* writer's shudders over monopoly to pronounce our present system "unsound," forswearing its former allegiance to the principles embodied in the Canadian Broadcasting Act and espousing the private broadcasters' scheme of a body removed from parliamentary control which would regulate both the CBC and the private stations. The apostasy is less surprising when one realizes that the *Free Press* has always been a champion of "free enterprise," and could hardly have been expected to remain loyal for very long to any real experiment in social control. Moreover, the same interests which own the *Free Press* now own three broadcasting stations in the West.

We should not like *The Economist* to conclude from such pronouncements as those in the *Free Press* that any but a small and interested minority in Canada is hostile to our present radio system, which, like the BBC, is based on social ownership. The only thing most of us feel any alarm about is the possibility of private interests succeeding in their attempt to sabotage it.

## Women's School for Citizenship

Laura E. Jamieson

► THE SECOND WORLD WAR, coming on the heels of the Great Depression, brought a challenge to the women of British Columbia, especially to those of us who worked for women's suffrage in this province over twenty years ago. What had we been doing with the vote for which we struggled so valiantly and won in 1917? Couldn't women as voters have done something better than we did in dealing with the depression? If we had known a little more about democracy couldn't we have helped to save it better by peaceful means, instead of making our men fight and die to save it twice in twenty-five years?

These questions and others made us pause. There were women among us who said vociferously that things would always be like this as long as it was a man-made world run mainly by men. There were other women who cautioned: "Until women learn more about running the world than they know now they aren't likely to do a bit better at it than men are doing." "Well," grumbled the first group, "we couldn't do worse."

Then there was the question of democracy. While our men were fighting abroad to save it, wasn't it up to us women to see that it didn't fall into disuse at home? Some women felt that if we used what was left of it to better purpose we might even extend it. But that meant that women would have to know more about the actual workings of democracy—not the abstract conception alone but the democracy right around us, in local government, and in such groups as the co-operatives and trade unions.

We did not want to start another women's organization as we already had over three hundred in Vancouver. A newcomer from Europe told us about a school she had helped to found over there to teach women to express themselves in public, to know more about public affairs, and to encourage them to take more part in public life. We decided that a school was the thing; fitted to our local conditions; and of



course to be non-political and purely educational. We gathered a board of directors, so as to have different views and attitudes expressed; and we have added members as the need arose.

So our Vancouver Women's School for Citizenship was born. The success of our first lectures proved that the women of Vancouver, however busy they were with war work, wanted to learn more about citizenship. Then we began presenting programs of information and study, lectures on topics pertaining to citizenship, local, national and international, interspersed with instruction on chairmanship, rules of order, etc. We engaged two women experts in parliamentary procedure. An hour's instruction by one of these was followed by the whole audience practicing what it had learned, every member taking part.

Because all of our students are adults, and many are middle-aged, we try to put them at their ease by informality and good humor in all our sessions. The experienced women taking part will put in a humorous touch that keeps the inexperienced from stage fright. All forms of democracy, particularly those affecting women and children, are our texts. We have enacted court scenes to show how neglected and delinquent children are dealt with and also we have demonstrated the working of the Minimum Wage Act. One term we studied the actual working of various types of government beginning with the local. After a lecture on municipal government, the audience acted out a model city council. We did the same for the provincial and federal governments.

We gather groups of our women students of the School and take them on field trips to visit the Women's Gaol, Detention Home for Juvenile Delinquents, and other institutions. We have women attend the Police Court and Assize Courts when cases involving women are being tried. We want to have the School interpret groups of women to each other and show one group how they can help others of their own sex when they are in difficulties.

The Women's School for Citizenship was begun in the spring of 1941, and in October of that year the electors of British Columbia sent five women to the Legislature. Our School takes no credit for this but it was a coincidence—and also an opportunity. After another year of study and discussion the School decided that a useful thing to do would be to bring together representatives of women's organizations, and to present to the five women legislators women's views and suggestions as to amendments to legislation, and reforms of particular interest to women. This Women's Conference, lasting two full days, has become an annual affair. It brings together representatives from many women's organizations, as well as a number of individual women. It is informal. There are no lengthy resolutions. But we discuss at length such problems as health insurance, housing, family and juvenile courts, libraries and day nurseries. At the end of the Conference the five women members of the Legislature have a pretty good idea of what the women of British Columbia want done about these matters.

In our regular sessions of one night per week for ten weeks we always have a number of panel discussions in which members of the School take part. In "Women and World Citizenship" we were fortunate in having representative women from China, Austria and Russia taking part. Then at the end, as in all panel discussions, the audience joined in. We also have had lectures on the "History of Women," that is, on the attitudes of society toward women throughout succeeding ages and civilizations. We feel that it is very necessary for women to see themselves in the light of history before they can plan intelligently the part they wish to play in the

future. I say "before they can plan." Hitherto the part women played has not been planned by themselves, but has been dictated by others.

The Women's School for Citizenship feels it is time that women did their own planning. The discussions after the lectures on the history of women brought out several significant points. One was that in spite of the fact that women today had the vote and the legal right to enter practically all professions and trades, they still suffer the handicap of a strong inferiority complex. This seems to be due to the fact that the attitude toward women is still largely the traditional one: that women are not just people like the rest of society, but a group apart—"the sex"; that because women have a very special function, that of bearing and rearing children, this function, even when it is not used, somehow unfits them for performing the various duties and jobs now carried out mostly by men. This attitude, our School agreed, was a dangerous one, both for women and for society. For women, because it caused them to shrink from many of the tasks which would enlarge their perspective and enrich their characters. For society, because, especially now when women are sorely needed for new and unusual tasks, they hesitate to accept these tasks, or find themselves unfitted for them, and the nation is the loser. To educate society to think of women as ordinary people first and as citizens, before it thinks of them specifically as women, is necessary before women can fill their full role as citizens. Women cannot do this alone. They cannot progress normally in the face of a false attitude.

This year, 1945, our School took another point of departure. At the first meeting of our winter session, we held a one-day conference on the topic "The Future of Women in Employment." This had been urged upon us because of the heavy layoffs of women from war plants during the past few months. Many women were feeling uncertain and nervous about their future. We felt that it was high time that club women and housewives met with "women on the job" (or just off the job) in industry, and discussed the topics vital to all concerned.

We invited women's organizations and trade unions with women members to send delegates. We also invited interested individual women. In all, over 200 women attended the Saturday afternoon and evening sessions. The program consisted of three panels on the following topics: first, "The Immediate and Future Outlook for Employed Women." A social worker was chairman. One speaker was the woman supervisor of Selective Service; two speakers were girls from war plants, and the fourth a member of the Office Workers' Union. The second panel had for its topic: "Equal Pay and Equal Opportunity for Promotion." The chairman was a school teacher, and the three panel members were a war worker, a retail clerk, and a secretary of a trade union. The evening panel had for its topic: "Training for Wider Opportunity." Its chairman was the dean of women of the University of British Columbia. One panel member was the principal of the Girls' Technical School; another was a worker from a war plant and the last was treasurer of the local branch of the W.E.A. The discussion upon each panel was lively and to the point, and the time was never long enough for it to be completed.

Our School does not for a moment think it has solved any problem by holding such a conference, but it does believe that it has set up a valuable pattern, bringing women of all types and attitudes together to begin to work out their common destiny. Such conferences should be improved in pattern each time they are held. Much more research must be done. They must be not only city-wide, but province-wide, to include farm women. And in time they should take place between women from East and West.

The Women's School for Citizenship is now organized in Vancouver, Winnipeg, Toronto and Ottawa. There is no parent body and each school is entirely autonomous. The aims of all are the same however and the subjects of study are similar. This type of women's group seems to be symptomatic of the new interest in citizenship among women of Canada, of a new conviction that being a citizen entails a broad understanding of the problems of all women, and not merely of one's own group or class.

## Planning from the Bottom— Can It Be Done?

*Eugene Forsey*

*(This is Part I of an address delivered by Dr. Forsey in November to the CCF Leadership School. Part II will follow in an early issue.)*

► SOME YEARS AGO, there was a certain Quebec judge who, whenever a prisoner before him pleaded not guilty, would reply sternly: "If you were not guilty, you would not be here." If we were not guilty of believing that planning from the bottom can be done, we would not be here. For the whole CCF is built on the belief that it can and must. The only kind of planning the CCF wants or ever has wanted, the only kind it could possibly accept, is planning from the bottom, democratic planning, planning by the people. Any other kind would be a complete denial of everything the CCF stands for.

The real question is not, "Can it be done?" but "Can anything else be done?" We have had plenty of experience of lack of planning. It has not been a brilliant success. We have also had some experience of planning from the top. It has worked, fairly well, in wartime. It would have worked better if it had been less from the top and more from the bottom. For example, there would have been far less difficulty if labor had been given representation on all the wartime agencies of planning, control and administration, and if great national policies like price and wage control had been enacted, as they should have been, by Parliament, after full discussion by the people's representatives, instead of in the secrecy of the Privy Council Chamber. Still, during the war this kind of planning has worked, and has produced impressive results. But it has worked as well as it has precisely because, and only because, we were at war, and therefore ordinary people would submit to things they would never dream of accepting in peacetime.

Our opponents, of course, will gleefully declare that that admission knocks the bottom out of our whole program. It does nothing of the kind. All it does is to emphasize our conviction that peacetime planning must be radically different from wartime, and that the only peacetime planning which can succeed, at any rate in a decentralized society like ours and with our traditions of political freedom, is planning which is democratic through and through. Planning we must have; but only planning from the bottom will be tolerable or even workable once the war is over. Peacetime planning must be based on consent, consultation and participation at every stage: consent of the people, consultation with the people, participation by the people.

How can it be done?

First, through the preservation, strengthening and development of our present political democracy. The CCF is determined to maintain and extend the fundamental principles of

our Constitution: democracy, parliamentary government, the federal system, and the legitimate rights of racial and religious minorities. We do not propose, and never have proposed, to get rid of Parliament; we propose to restore it to the position of authority and supremacy which it once had and which it has now almost entirely lost. We do not propose, and never have proposed, to suppress opposition parties. Under a CCF government, there will be just as many parties as the people choose to have, and they will be just as free to criticize and attack the government at elections and between elections as they are now. We do not propose, and never have proposed, to suppress elections. They will be just as frequent and just as regular under a CCF government as they are now; and if they go against us, we shall retire from office in the ordinary democratic way. We do not propose, and never have proposed, to abolish the provinces or the municipalities or to strip them of their powers. We do not believe in centralization of power but in the greatest possible decentralization consistent with the public interest. We do not propose, and never have proposed, to curtail the freedom of the press or any other civil liberties; we propose to extend such liberties by broadening the economic basis on which they rest. We do not propose, and never have proposed, to touch one jot or one tittle of the special rights guaranteed to French-Canadians under the Constitution; on the contrary, we want to add to those political, educational, religious and economic rights as well. In short, every bit of the familiar democratic political machinery we now have the CCF would preserve. Statements to the contrary are just pure fantasy.

But the CCF would do more than just preserve the democratic political machinery. It would, for one thing, make it more democratic by abolishing the Senate, the most completely undemocratic body in the civilized world. It would strengthen the real power of the House of Commons at Ottawa and the Assemblies in the provinces by developing the committee system. Parliament as a whole would be left free to concentrate its attention on the broad principles of legislation and administration. The details of legislation, and the government's conduct of public affairs, and expenditure of public money, would be examined by parliamentary committees chosen for their ability and their knowledge of the particular subjects concerned. Legislation would once again be really enacted by Parliament; ministers would once again become really responsible, accountable, answerable, to Parliament; and Parliament would be responsible to the people.

This strengthening of parliamentary government would of course apply equally to the Dominion and the provinces. But municipal government also offers a wide field for further democratic development. For one thing, there is the broadening of the municipal franchise. The present system, in which (in nearly all Canadian municipalities) every citizen can vote for members of Parliament and the provincial legislature, but only a restricted group can vote for the local municipal council, is simply grotesque. It seems almost incredible that we should solemnly take the position that people who are perfectly competent to help decide questions of peace and war, perfectly competent to help shape the destinies of a great province, or of the whole nation, are not competent to vote on whether the town should have a new sewer. If the people are really to control their government, let alone their economic and social life, this relic of a pre-democratic age must be got rid of. Healthy and vigorous local self-government is the foundation of healthy and vigorous provincial and national self-government. Until the municipalities are thoroughly democratized, we cannot expect to have as effective provincial and national government as we shall need for the tremendous tasks which confront us.



Not only, however, must the municipal franchise be broadened to give every citizen the vote: if the municipalities are to play their part in social reconstruction the whole system of municipal government will have to be reorganized, more or less along the lines suggested in the Sirois Report. Many of the areas of municipal government are hopelessly unsuited to modern conditions. There must be consolidations and regroupings, arrangements for inter-municipal co-operation, to make possible city, town, country and regional planning, equitable local taxation, and effective administration. We must put a stop to the practice by which groups of wealthy people get out from under their due share of municipal burdens by organizing satellite towns and villages on the edges of great cities. We must free the municipalities for positive and constructive work by transferring the bulk of the cost of education and other social services to the provinces and the Dominion.

All these reforms in municipal government will become not less but more urgent when the CCF comes into power. For under the CCF, the scope of municipal activities will be very much greater than it is now. The municipalities will continue to play a major part in the administration of educational services; they are bound to play a far larger part than they do now in the extended health and other social services; they will have great responsibilities in the field of town planning; they will play the largest part in the administration of low-cost housing schemes; they will be encouraged to engage in the provision of all sorts of services and amenities to their citizens.

I hope it is now clear that, politically at any rate, the CCF does not propose to "run everything from Ottawa;" that, on the contrary, politically speaking, it will be planning from the bottom, not the top, with the people and their representatives in control at every stage.

That, however, does not by any means dispose of the case put forward by the more reasonable and thoughtful of our opponents. They do not deny that we *intend* to preserve and even to strengthen political democracy. But they argue that, however excellent our intentions, the logic of events and of our own system will force us to go in for control from the top, "regimentation." If the state is to "run everything," they contend, then freedom dies; the centralization of economic power in a single giant authority will be fatal to every vestige of democracy; when there is only one employer, no man will dare to speak except to murmur yes, on pain of losing his livelihood.

But this again is based on a total misconception of what the CCF proposes. The state will not "run everything." The whole of agriculture, and a very considerable part of other business and industry, will remain in private hands, subject only to the social controls involved in laws providing for minimum wages and maximum hours, sanitation and safety and collective bargaining; subject also to conformity to the national, provincial, regional and local plans approved by Parliament and the other legislative bodies freely chosen by the people. A further considerable sector of the economy will be in the hands of co-operatives; and the larger that sector is, the better we shall be pleased; we have no doctrinaire devotion to dominion, provincial or municipal ownership as such. The publicly-owned industries and services will be split up among the Dominion, the provinces and municipalities or groups of municipalities. No one who knows Canada and the strong sectional and local loyalties of its people can seriously suppose that these various authorities, even in the unlikely event of all of them simultaneously having CCF majorities, will be mere puppets in the hands of the central government. There will be plenty of different

authorities, every one of them imbued with a strong sense of its own independence, its own intelligence, and its own importance, and every one of them prepared to fight hard for its rights. There will be plenty of employers; thousands of them, public, co-operative and private. No man need hold his tongue for fear of offending one giant employer and being unable to find another job, because there will be no such single giant employer. What is more, with full employment and social security, such as we believe only a CCF government can provide, no man need hold his tongue for fear of being unable to find any job at all and having to depend on public relief.

Nor is that all. The individual worker will not stand alone. He will have the protection of his union. The individual farmer will not stand alone. He will have the protection of his farm organizations. The individual consumer will not stand alone. He will have the protection of his co-operatives and as many consumers' organizations of various kinds as he chooses to form. All these organizations will be not only permitted but strongly encouraged by CCF governments, dominion and provincial, as the actions of the CCF Government of Saskatchewan have already made abundantly clear. And all these organizations will be absolutely free from government interference. The notion that they will be dominated, coerced or pushed around by the state is wholly false.

I can perhaps best make clear exactly what is involved by taking the case of the unions. With a CCF government in power, unions will of course continue to exist, elect their own officers, run their own affairs. Genuine independent unions of any kind the workers choose to have will be free to "gang their ain gait." If the workers want industrial unions, affiliated with one of the recognized labor congresses, or unaffiliated, they will have them. If they want craft unions, affiliated or unaffiliated, they will have them. That is a matter for the workers themselves to settle. Government will step in only to outlaw company unions, in any industry, public, co-operative or private; to insist that all employers, public, co-operative or private, shall bargain collectively with unions of the workers' choice; and to guarantee union security as the CCF Government is now doing in Saskatchewan.

Some of our opponents have tried to make out that in spite of all this the unions will not be really free, because wages, hours and conditions of work will all be settled by the state, and the unions will in fact be left free only to sit and twiddle their thumbs. This also is wholly false. Of course a CCF government will insist on a floor for wages and a ceiling for hours, minimum conditions of sanitation, health and safety, and so forth. But all these matters will be settled by bodies on which the unions will be amply represented, and above the minimum established by law the unions will be perfectly free to bargain. No union will be free to bargain for sub-standard wages or hours; no union will be free to ask for or agree to insanitary conditions or unsafe machinery. That is precisely the extent to which they will lose their freedom under a CCF government: "O insupportable and touching loss!"

But even this freedom, we are told, will be illusory, because the CCF will take away the right to strike. That also is false. Workers do not want strikes, and unions do not want strikes. They consider them a last resort. They strike only when they are convinced that there is no other way of getting what they believe to be their just rights. In a society in which unions are recognized and encouraged, in which they are represented on all the agencies of planning and control and



on the boards of all publicly-owned enterprises, and in which they are playing their part through union-management production committees and industry councils, the occasions when unions will feel it necessary to strike should be few. But there may still be such occasions, and the workers themselves must be free to decide when such occasions have arisen. It cannot be too emphatically stated that under a CCF government workers will retain the right to strike, whether they work for a public, a co-operative or a private enterprise.

As fast as you decapitate one capitalist argument, however, another springs up in its place. Those infallible authorities on labor and the CCF, the capitalist daily newspapers, are never tired of warning the unions that the CCF is going to swallow them. The effect is perhaps a trifle spoiled by the fact that the same infallible authorities, on alternate days, are equally assiduous in warning the CCF that the unions are going to swallow it! Actually, there is not the slightest ground for either warning. I have been a member of the CCF practically ever since there was one. I have known most of its leaders from coast to coast. I have never met one of them who showed the slightest sign of even wanting to see the CCF swallow the unions, let alone one foolish enough to think that such a thing was either possible or desirable. This whole notion that CCF leaders or the CCF rank and file want to dominate or "run" the unions, or make them an appendage of the CCF, is an illusion. No responsible person in the whole party ever entertained such an idea for one split second. I have some experience also of the trade union movement. For over two years I have been an official of one of the major labor congresses, and I know a good many union leaders moderately well. I have yet to meet one of them who showed the slightest desire to see the unions swallow the CCF, let alone supposed such a thing was either possible or desirable. Quite apart from the views of the leaders in either organization, neither can afford to merge itself in the other. The unions have a specific job to do; if they became mere branches of a political party they could not do it. The CCF also has a specific job to do; if it became a mere appendage of the unions, it could not do *its* job. A party which is both a labor party and a farmers' party (and the CCF is and must remain both, or give up all hope of power) dare not lose its identity in either workers' or farmers' economic organizations. The simple fact is that if the CCF tried to swallow the unions, or the unions the CCF, the only result would be a terrific case of indigestion, and every intelligent person in both organizations knows it. Both the union leaders and the CCF leaders are a pretty tough-fibred and independent lot, perfectly capable of looking out for themselves and their organizations; by no means the starry-eyed innocents that the newspapers, when it suits their purpose, would lead us to suppose. They can, and do, co-operate, on a basis of mutual respect. Neither will ever accept dictation from the other, and neither wants to dictate to the other.

Exactly the same principles will hold good for farmers and consumers as for workers. The CCF is a people's movement. Workers, farmers and consumers are the people. Workers', farmers' and consumers' organizations are the people's organizations. As such they must be left absolutely free to represent the people in their capacity as workers, farmers and consumers, just as parliaments and governments represent them in their capacity as citizens.

## Preparing the Fighter for Civvy Street

*Samuel Roddan*

► THE CENTRIFUGAL and unhinging effect of the war on the personality or inner core of a man or woman in the services is a problem that should be carefully examined, for it reaches depths that can challenge the finest rehabilitation scheme devised. Civilian life demands a personal and private re-adjustment of attitudes, habits and a way of life that have perhaps protected us, and yet encrusted and weighed us down during the past years. This was one of the challenges and one of the hazards we accepted when we enlisted.

Today, through our advanced knowledge of psychology and finer educational techniques, we have a golden opportunity to forestall at least some of the personal conflict, misunderstanding and maladjustment that was so much the burden of the last post-war years and so large a part of its literature.

Take at the moment the average soldier's attitude towards life. In the field a strange anomaly develops. Life is there both terribly cheap and infinitely precious. Death must be treated with as little expenditure of feeling, almost of nonchalance, as possible, for otherwise the whole forward thrust of an army would be lost. Men become unbelievably courageous, touchingly kind, brutally cruel, and usually there is little thought or calculation between these swift changes.

Time, to the soldier, is a remorseless enemy. It is a thing unbalanced and not to be trusted, either like lead or quicksilver. Pleasures that were meant to be lingered over before are now eagerly snatched or consumed. Sweet wines that are for sipping are gulped down and there is always an empty glass and an equally empty heart.

This by way of introduction. What I am primarily concerned with here is the individual re-adjustment of the average soldier after three or four years of army life and perhaps six months of fighting. What new balances and weights must be exerted to compensate for the life that has taught him so much and yet so little?

To be out of battle and away from gunfire is one of the greatest releases that a man can experience. Here is the truth that Rainer Maria Rilke once said strikes at the heart. "Death only touches those it has passed by." In a rest area in a Flemish town I have watched men fresh from battle walking down the streets full of wonder and awe; almost blinking as one does coming from a theatre into the brightness of day. Their relief is indescribable as they fumblingly and sometimes rather blindly rediscover themselves and achieve a semblance of integration and perspective.

The post-war adjustment of us all may, I think, take something of that shape, but the average soldier needs assistance and guides. The restoration of the new and keener balance between pleasure and mere promiscuity, between the intellectual delight of a poem or book and the shattering personal experience, between an extroverted and centrifugal existence and a reflective solitude, the immediate satisfaction now, because of a possible immediate death a few hours hence—all these are not problems for authority or legislation; rather they are of a very private and personal concern. The re-clothing of life with a new and fresh dignity demands flexible and yet individual calculations.

For some, this may come as a tapering-off business when old friends and interests are revived, and be resolved co-incidentally with social and civilian reoccupation. It may come quite quickly, as soon as the concerns and joys of home and fireside are realized. But now there will always exist inscrutable differences and changes. A very human type of reciprocity will be required; for the leap from the seat of a fighter plane to a cushion by the fire involves risks and dangers. There are great hosts of men who face this new life with a somewhat sinking heart. Men who will not have the gentle buffer of a year or so of quiet study or vocational training, and who must quickly step into the swift whirl of civilian life.

In England, at the transit depots, great numbers of men are gathered together before being sent home to Canada. The padres and educational officers are overworked with their own problems. An explanation of the rehabilitation scheme alone and how it applies to the individual soldier requires an enormous amount of the time of the educational officer, while the padres are burdened down with the innumerable home problems which the procrastinating soldier has avoided up until now and which must soon be faced alone. Great numbers of men are unaware that they need advice on the new life that confronts them. There is something almost pathetic about the lack of understanding of a great many, both of the changes within themselves and of the stern demands the democratic freedom will make.

Any solution to a problem such as this, holding as it does so many individual connotations and variations, must necessarily be broad and general. The average soldier can only be put on the alert, made aware, and given certain flexible guides to follow. The following are laid down only as rough suggestions and as a commencement, but they are the result of thought and discussion with fellow officers, soldiers themselves, educational and medical officers and padres. All were unanimous that the difficulties are formidable but not insurmountable, and that the problem itself is an acute one and demands immediate attention.

First, each transit depot should have available a trained psychologist or, barring that, an educationalist who has a sound knowledge of modern psychology, or even an officer who has the necessary ability and understanding and who can bring to these men in groups (for the problem now seems too large for individual interview) some inkling of their new life. This should be done preferably by a short series of lectures and the opening up to them through discussion and films, if available, of the individual psychological aspects of the transition. The possibilities here are enormous. The commencement should be in England, before the men are scattered and lost across Canada.

Secondly, just as all soldiers were given a very useful pamphlet before they went overseas to assist them in the adjustment they must necessarily go through, now is the time for a similar and perhaps more important document, explaining in simple and graphic terms the process, demands and responses necessary for a satisfactory healthy personal rehabilitation.

Thirdly, by a judicious selection of films while the men are at transit depots much can be done in the reconditioning to civilian values. Educational shorts of all types should be made immediately available, or if films are not suitable then steps should be taken to accelerate the production of a new type of training film. Battle films did a marvellous job in conditioning us for the annihilation of our enemies. They taught us skill and cunning and how to be almost as animals

in the fields and forests. The film is flexible and powerful enough to assist in this new emergency. It can be a potent weapon for inculcating some of the new values and skills we will all need so desperately tomorrow.

The above suggestions may appear rough and superficial, but they are put forward because of a real and most evident need. Large numbers of men are being returned to Canada without the slightest knowledge of the significant changes within themselves. Before these men reach their homes they should be given some knowledge, some guides; an understanding of elementary and basic readjustment and what it must mean. "Back to Civil Life" means much more than a lunch pail and gratuities.

## CORRESPONDENCE

The Editor:

The January issue of *The Canadian Forum* contained an article on the Canadian cost-of-living index written by a William Mercer. The name is not a common one and it is possible that this is the same William Mercer who worked on the cost-of-living index staff for a period of approximately seven months in 1943. The writing in the article provides enough parallels and contrasts between your William Mercer and ours to make this possibility a matter of interesting conjecture.

I do not propose to examine Mr. Mercer's article in detail. For the most part it covers well-worn ground which has been repeatedly dealt with in earlier discussions of the cost-of-living index. I would like, however, to comment upon certain misleading and exaggerated\* statements which may have left very erroneous impressions upon your readers' minds.

Early in his article Mr. Mercer, in speaking of the cost-of-living index, says that "the Government has gone so far as to indicate the procedure to be followed in its calculation (i.e., Order-in-Council P.C. 2619)." Presumably the reference here is to P.C. 6219, not to P.C. 2619, which has no reference to the cost-of-living index. As a result of this Order-in-Council the cost-of-living index upon which the cost-of-living bonus was based, did not include in the price of tobacco products, taxes imposed under provisions of the War Measures Act upon these products from June, 1942, onward. In no other respect has this order affected the cost-of-living index. Neither did it prevent the bureau from calculating and publishing regularly an index including all such taxation; the bureau has done this each month. So, "the interpretation drawn by future generations from the official statistics of the Dominion Government" can be based upon whichever series these generations choose to use. Mr. Mercer has not proved his statement that procedure in calculating the cost-of-living index has been dictated to the Dominion Bureau of Statistics. This is a serious charge which is not borne out by the facts.

Later, in discussing the rise of regular prices and the omission of bargain specials, Mr. Mercer says that "failure to take this factor [the bargain specials] into account has, in itself, destroyed the validity of the cost-of-living index." His opinion is not shared by a special Committee of the American Statistical Association and another committee appointed by the President of the United States to report on the United States Bureau of Labor cost-of-living index. If Mr. Mercer is right, no cost-of-living index published in the

\*Apparently Mr. Mercer may exaggerate even in his arithmetic. An increase in shirt prices from \$1.99 to \$3.00 means a rise of 50.8 p.c. not 67 p.c.



MAIL by Pte. C. Bice, R.C.A.M.C., London, Ont.

*Canadian Army Photo.*



world today is valid, since none takes bargain prices into account on any systematic basis.

Not satisfied with destroying the validity of the index, Mr. Mercer goes on for another page to batter this now meaningless agglomeration of figures into complete oblivion. He continues with the question of quality deterioration. Men's suits in his opinion are not what they used to be, and he takes them as typical of other items of clothing and home-furnishings. A 1939 suit at \$30.00 Mr. Mercer suggests (without saying so positively) is now likely to cost \$60.00, or 100 per cent. more than in 1939. This is contrasted with an assumed rise of 17 per cent. from \$30.00 to \$35.00, apparently picked out of thin air. For the record I would like to say that the cost-of-living index shows an increase of 35 per cent. for men's suits, partly made up of straight price increase, and partly an estimate of quality deterioration. Mr. Mercer says, "It is ridiculous to suppose that the retailer or merchant will admit to the government that he has allowed the quality of his merchandise or service to fall." Maybe it is, but many of them have done so. As Mr. Mercer says later on regarding the prices used in the index, their accuracy "continued to rest mainly with the honesty and intelligence of the business and professional men whose prices were used." This is true, but I do not share the opinion that the honesty and intelligence of these men is of a low order.

Let us consider the case of Vancouver rents which have been cited. We, too, were puzzled by the Vancouver rental reports which showed a fractional decline between 1939 and 1943. Our records were checked and checked again, with the co-operation of local real estate firms. The final revision showed a rise of 0.2 per cent. instead of a fall of 0.3 per cent. This may still be too low, but if so, it would be most difficult to obtain statistical proof. Meanwhile, identical methods of data collection and office calculation have recorded considerable wartime rental increases in other cities. Here are a few of them: Montreal 8.7 per cent., Toronto 11.1 per cent., Winnipeg 4.6 per cent.

Again it is suggested that the index has been made inaccurate by the concentration of subsidy payments to hold down, or bring down, the price of index budget items. In 1943, when the cost-of-living index was incorporated into the wage structure, subsidies had been paid on more than 180 items of which only 15 were in the index budget. Two of these 15 were milk and oranges, as Mr. Mercer states, and the former is an important item. This milk subsidy alone has had a noteworthy influence upon the level of the cost-of-living index, but it has also resulted in an important reduction in family food costs. Further, this reduction has been most important to those who needed it most, families with a large number of children. The cost of subsidies must, of course, be met eventually from taxation. But it is not the family with the large number of children which pays the heaviest taxes. This family has derived real benefit from the milk subsidy in lower living costs and better health. It is hardly true, therefore, to say that such a subsidy "had somewhat the same effect upon the cost of living as stopping the clock would have upon the passage of time."

In dealing with wartime substitutions, Mr. Mercer reaches his rarest form. He laments the disappearance of those recognized wartime necessities "El Ropo" cigars and the scarcity of peanut butter, "this protein spread, which was a staple before the war." I suspect he is rather partial to them both. Since peanut butter has become very scarce, Mr. Mercer tells us people have to take in place of this "necessary protein spread" a soybean product at a price very much higher. Here, again, Mr. Mercer has failed to check his facts. Peanut butter has never rated as a "necessary" food in Canada.

The total pre-war amount available for consumption was just over one pound per person per annum. Further, nutritionists well bear me out that protein need not be eaten as a spread. Such foods as whole-wheat bread, oatmeal, and beans have a very high protein value, and they sell at less than half the price of peanut butter, not 300 per cent. higher. "The housewife who had bought peanut butter for as low as 10 cents per pound now was forced to buy the substitute for 40 cents per pound." . . . Really, Mr. Mercer, this is spreading it a little too thin, and I don't mean peanut butter.

S. A. CUDMORE,  
Dominion Statistician,  
Dominion Bureau of Statistics,  
Ottawa, Ont.

[WILLIAM MERCER writes:

Mr. Cudmore's rejoinder to my article on Canada's Cost-of-Living Index is prefaced with the sentence, "I do not propose to examine Mr. Mercer's article in detail." This makes it conveniently unnecessary to explain the effect of the inclusion of fresh fruits and vegetables in the cost-of-living index and other items in my article which do not lend themselves to the type of glib explanation so well mastered by the officials of our government bureaux.

Mr. Cudmore advises us that the bureau calculates a second cost-of-living index which includes such taxation as the tobacco taxes imposed since June, 1942. Why, then, is this index not used by the Government for those pretty charts it distributes to remind the Canadian people of their extreme good fortune in enjoying an increase in the cost of living of a mere 18%?

The Dominion Statistician was careful not to refute my claim that the failure to take pre-war special prices into account has, in itself, destroyed the validity of the cost-of-living index. He merely states that such a severe opinion is not shared by an American Committee which investigated the official cost-of-living index used in the United States (where that government is also faced with the difficult task of defending a much criticized index). Mr. Cudmore did not point out that a downward bias in the U. S. Bureau of Labor's cost-of-living index is recognized by most responsible authorities.

As far as men's suits are concerned, I shall use a practical example. A large national retailer of men's suits sold a high quality garment in 1939 for something like \$29.00 (the price varied between cities). When price ceilings were announced these suits were selling for something like \$31.00 (an increase of only 6.6%) and suits of a sort may be purchased in these stores at that price today. However, through no fault of this retail chain, it became impossible to maintain a stock of quality garments at this price. A new line was added. The prices of this new line ranged up to more than 100% over the standard line carried in 1939 yet there was no appreciable increase in quality.

With reference to the business and professional men whose prices are used in calculating the cost-of-living index, Mr. Cudmore announces, "I do not share the opinion that the honesty and intelligence of these men is of a low order." Nor do I, but it is difficult for me to believe that they are anything more than human.

I am sure that the faith of the citizens of Vancouver in the cost-of-living index will be restored now that they are advised that a slight error had been made in the rent index, and that rents in that city are now recognized to have risen 0.2% instead of having fallen 0.3%. They will be pleased to know that the same quality of accommodation available

in 1939 for \$30.00 per month may now be enjoyed for \$30.06 per month. The citizens of Halifax will be pleasantly surprised to know, from the Dominion Government itself, that the quality of accommodation available in 1939 for \$30.00 was being enjoyed in June, 1944, for \$31.71—a real inter-departmental tribute, from the Dominion Bureau of Statistics to the Rentals Division of the Wartime Prices and Trade Board.

As far as subsidies are concerned, perhaps I am a bit too cynical. But, try as I will, I am unable to erase this picture from my mind: a picture of Donald Gordon sitting down with pencil and paper, deciding upon next morning's subsidy announcement and casting surreptitious, sidelong glances at a summary of the weighting system of the cost-of-living index.

Mr. Cudmore suspects that I am partial to the 5c cigar. I was, but it is so long since I have seen one that I have nothing more than a faint recollection of its taste and aroma. However, I will say that today, when I smoke my 15c Corona de Luxe, I am suspiciously reminded of my old favorite, the 5c El Ropo.

Quite obviously, the Dominion statistician is a marmalade spreader and does not understand the wartime problems of us peanut butter and/or soya bean substitute spreaders. If he did, he would realize that the combined incidence of income tax and the high cost of living compels us to spread it thin. However, I shall do my best, Mr. Cudmore. I shall point out to my son, as you have to me, that oatmeal also has a high protein value. Tomorrow, I shall offer him bread, spread not with a peanut butter substitute but sprinkled rather with the oatmeal which you recommend to highly.]

#### The Editor:

In his article on Quebec in the February number of *The Canadian Forum*, Mr. Rothney devotes considerable attention to the disagreement that has arisen between that province and the rest of Canada because of a pledge broken by the federal government. He makes no attempt to discuss the underlying problem which has given rise to disagreement, namely, the inability of both races to agree upon the nature of a world political upheaval which has engulfed mankind. "There is only one issue that divides Quebec from the rest of Canada," he writes, "and that is military conscription for overseas service!" Whether Canada will have to resort to such measures in the future depends entirely upon the trend of world events. But it is inevitable that Canada will assume obligations and make commitments to some international body in the post-war era. There is always the likelihood that we shall have to fulfill such pledges. Through its political, economic and cultural ties a modern nation is committed to take sides even before the shooting starts. We have entered the era of world wars.

The article fails to emphasize (1) that the French Canadian attitude is predetermined by a complete distrust of Britain whose only motive for fighting, as they see it, is to safeguard her empire; and (2) that Quebec's outlook upon the trend of world events makes an isolationist attitude the only way out of her dilemma.

As to French Canadian distrust of Britain's motives, though a great deal of justification can be found for such an attitude, it completely omits the following: (a) we face a threat to our way of life that is decidedly more sinister than any threat of British Imperialism; (b) this is not a British war and its outcome will not be determined solely by the British Foreign Office; (c) the principles to which the united

nations pay lip service, even though they may not materialize, are the first step on that road that must be traversed if mankind is ever to enjoy a just and lasting peace.

As to the nature of French isolationism, I think the average person in Quebec would deny such a charge. He would claim that he honestly desires peace through world co-operation but he does not see how helping one side in the present war can further that cause. Thus if the French Canadian could be assured that the victory of the United Nations will mean a better world then he would be ready to give them all his support. Here there is a complete unwillingness to recognize that we have to choose sides where the alternatives are not black or white, good or bad. There is another reason for this widespread isolationist sentiment. Those countries with whom Catholic Quebec has the friendliest sympathies have remained neutral in this war, and one of them, Italy, was on the side of our enemies. That communist and atheist Russia finds herself with our allies is very disturbing to most people here. Thus the present alignment of nations in this world war conforms so little to Quebec's notion of good and bad nations that isolationism is the best choice under the circumstances.

It might be said, and with some justification, that the majority of English Canadians who show an enthusiasm for the war and an eagerness to crush Hitler do so because of an emotional attachment to the mother country and not because of any new world order they hope to see established when this is over. Sentiments that have little relevance to the actual issues we face seem to determine the attitude of both English and French. Of course one sentiment may conform a little more closely to the requirements of the situation, and in this instance I believe it is the English. But that alters the picture only slightly.

A progressive movement whose lofty purpose is to build a happier future for the Canadian people must accept as its first duty the task of bridging the gap which separates the two predominant races. Internal policies that may aid in this process do not fall within the scope of this letter. The policy which should be pursued in foreign affairs must serve to arouse among the Canadian people a deep conviction that this country, if it cherishes peace and security, must co-operate with all other peace-loving peoples in establishing a new world order. This policy must be determined and controlled solely by Canadians, and it should be an adequate expression of Canada's national will. Our country will appear much more unified to Canadians themselves if it plays a worthy and significant role in determining the world's future.

FRED BIDERMAN,  
Montreal, P.Q.

[The comment aroused by the article in our February issue, "Security for the Citizen: A Blueprint for Government Life Insurance" by Boris Sherashevski, will be discussed by Mr. Sherashevski, as far as space allows, in our next issue.]



## Film Review

D. Mosdell

► THE BOLD BAD DAYS of the Chicago gangsters produced, among other things, a government-sponsored series of movies called *Crime Does Not Pay*. Unfortunately for the morals of the nation, these pictures invariably focused attention not on the results of crime, nor even on the peculiar nature of criminal mentality, but, in the best detective-story tradition, on the mechanics of pursuit and capture. Uneasily conscious of their failure to drive home any sort of moral in the body of the film, the producers had a respectable-looking G-man in a swivel chair deliver a moral epilogue (and in extreme cases, a prologue too), reminding the audience that in spite of being richer, handsomer and infinitely more dignified than the police, the criminal is always defeated in the end by congenital bad luck and an inability to run fast enough.

Naturally *Crime Does Not Pay* movies soon found their own level as the B element in double bills; not, however, without having made some contribution to the success of really good pursuit-movies like *The Lady Vanishes*, the *Thin Man* series, and *Journey into Fear*: the positive suggestion of having the victim's scream fade into the whistle of the fugitive's train, for instance; and the advisability of choosing a rainy night for automobile chases, to catch the gleam of black limousines reflected in puddles and the delightful sound of tires skidding on wet pavement. On the negative side, producers learned that a crime picture is no place for moralizing. Now, frequently, the ethics of the chaser and the chased are interchangeable, a circumstance which passes unnoticed, particularly if the plot is worked out in the gigantic shadow of international intrigue.

This lesson sank in so deeply that even when the focus changed, and the individual criminal with all his complicated motives stepped into the limelight, the question of ethics was still evaded. Pictures about murderers may be subdivided into two classes: those about the completely irresponsible criminal, as *The Lodger*, *Night Must Fall*, *East of Piccadilly* (an English movie you should not miss); and those about an intelligent but twisted monomaniac, as *Rage in Heaven*, *Shadow of a Doubt*, *The Suspect*, and *Phantom Lady*. To see all these is to be aware of a hundred curious ways in which death may creep up on you; to develop a horror of all staircases in rooming houses; to run from all hollow footsteps in deserted streets; and yet to know, when it is all over, that you cannot really blame the man, because it isn't that he is really bad—it's just a lack of calcium in his diet.

The detective in *Phantom Lady* declared flatly that all murderers are paranoiacs; R. L. Stevenson, on the other hand, once said that what hangs people is the unfortunate circumstance of guilt. It must be admitted that if you play with the idea of a criminal who is not mad, who knows what he is doing, and does it anyway, you get a far more interesting and variable type of crime story. In *Double Indemnity*, easily the best crime picture of 1944, the criminals are both contemptible, weak, and of a peculiar meanness of stature; but they are both responsible in the legal and moral sense. A nasty little murder is committed, and a nasty little moral is drawn. It is wrong to destroy life; but there are degrees of wrongness—a murder which defrauds the insurance company of twice as much indemnity is twice as bad a crime; and the worst crime of all is to

upset the financial status quo. We cannot afford to let crime pay.

Of course there are other crimes besides murder—crimes which lend themselves better to the study of abnormal psychology. The producers of pictures like *Suspicion*, *Gaslight*, *The Guest in the House*, and *Dark Waters*, seem to have taken to heart the text "Fear not him that killeth but him that hath power to cast the soul into hell." *Gaslight* is the most depressing of these; luckily it is not psychologically sound. No one as intelligent and sensitive as the wife (played by Ingrid Bergman) could help suspecting her husband or sensing the menace behind his actions.

The hopeful point about pictures like these, however feeble or inadequate their theorizing, is that they do attempt to explain the criminal in rational terms, rather than make him a kind of inhuman scourge or Frankenstein. The movies are growing up. Of course it may not necessarily be true that people are responsible for what they do; but it makes a better story that way.

## Australian Poetry: Past and Present

Nettie Palmer

► IT IS SAID that one Australian in three writes verse, and that one in ten even finds pleasure in reading it. Perhaps this is an exaggeration, but the proportions are very high, especially in times of tension. Army journals get snowed under by verse from soldiers who are trying to express their new, moving experiences in rhyme and rhythm, and the impulse is also felt in civil life. During the last war the name of C. J. Dennis, a popular laureate, was in every mouth, and there was hardly a man, woman, or child in the country who did not know his vernacular rhymes or his proletarian hero, Ginger Mick, a vendor of rabbits and the master of a strange, vivid argot.

The tradition of balladry has a strong root in Australia, for it was, in a sense, self-sown outside the formal garden. In the early days poetry was the province of cultivated gentlemen in Sydney and Melbourne who tried to pour the wine of a new country into the very old bottles of Eighteenth Century couplets. Pope was their model, even when in the country of his birth the Eighteenth Century had come to an end, and Shelley, Keats, and Wordsworth were bringing a morning freshness to English poetry.

But it has often been noticed that literary and other fashions survive, when transplanted, long after they have been outmoded in their country of origin; and the Eighteenth Century manner—with its formalism, its hostility to anything crude and natural—laid a dead hand on poetry in Australia. Often with comic results! You have, for instance, W. C. Wentworth's long, impressive poem on the discovery of the continent in which he speculates on the fate of La Perouse's shipwrecked crew, famished and eyeing one another with hungry eyes:

"Till of that ghastly band the most noblest  
Survived—sad sepulchre of all the rest.

This is what an unbending style led to! It was typical of a school of literati, out of touch with the new country and determined to make no concessions by a free-and-easy colloquialism to its democratic life.



But meanwhile another influence was at work—the impulse of the ordinary settler to voice his own thoughts and feelings about the life in which he was immersed. He was not the outsider looking in: he was the insider, gradually adjusting himself to an environment that was henceforth to be his own. And, since some kind of expression is necessary to human beings, he worked off his feelings in crude ballads designed for singing and recitation at bush-gatherings or around campfires. They were rarely written down, these ballads; they were passed on orally, and often altered a great deal in transit, so that you get widely-different versions of the same song. To many of them there was an Irish twist, and this is no accident; the Irish have a tradition of popular song, and when they came to Australia in considerable numbers they naturally adapted their "Come-all-ye's" to the new setting.

Come all ye lads of Barwon side  
And listen to my song

was a typical beginning to the rendering of some dramatic experience of flood, fire or drought.

Traces of these ballads can be found from the earliest days of settlement, though, curiously, ballads of the stirring gold days are rare. There are far more of the days immediately after the gold-rush, when the men who had not made a fortune on the fields were looking for land, and finding it all taken up, so that there was nothing ahead but to return to the great cattle-stations and work for a pittance. In these ballads you find a note of rebellion breaking out. It is the voice of youth proclaiming that he would rather gallop about the ranges on a flash horse than work for wages as a "squat-ter's man." And there was a tendency to exalt bushrangers like Ben Hall:

Ever since the good old days  
Of Turpin and Duval  
Knights of the road were outlaws  
And so was bold Ben Hall.  
He never robbed a needy man,  
His record sure will show  
How staunch and loyal to his mates  
How manly to the foe.

And the chorus:

No more he'll mount his gallant steed  
To range the mountains high,  
Poor widows' friend in poverty  
Our bold Ben Hall, goodbye.

The ballads of that day were the reactions of landless men, mostly native-born, who felt they were being shut out of their rightful inheritance. Then, in 1861, came the Land Act of John Robertson, a democratic reformer; and henceforth John Robertson supplants the bushranger as a hero of this oral balladry. The anonymous singers looked forward to a new era with the cutting-up of the big estates:

We will plant our own garden and sow our own field,  
And eat of the fruits that our labor will yield,  
And be independent—a right long denied  
By those that have ruled us and robbed us beside.

Not all these ballads dealt with social and political changes; some dealt with the humors of day-to-day living and the sadness of unrequited love; but all expressed the adjustment of pioneers to a new country, a new way of life, and often they brought fresh words into currency. Although they have not the innocence or intensity of genuine folk-poetry, they were stimulating enough to form the basis of a popular

culture. When more conscious writers arose at the end of the last century (Henry Lawson and Banjo Paterson, for instance) they found not merely a mass of half-shaped material ready to their hands, but an audience they could address immediately, an audience waiting to receive them. Lawson was pre-eminently a writer of short stories, but he had also a gift for putting popular sentiments into rhyme. Paterson, on the other hand, was a true balladist, with a touch of the folk-poet, as can be seen from his "Waltzing Matilda", which has been heard on countless battlefields in Libya and the New Guinea jungle:

There was a jolly swagman camped by a billabong,  
All in the shade of a coolibah tree;  
And he sang as he sat and waited till his billy boiled,  
Who'll come a-waltzing Matilda with me?

If there is vitality in Australian poetry today it is because the traditional stream of verse, brought from overseas, has been freshened by this spring of popular balladry. Most of our poets have felt its influence. Perhaps not Kendall, a delicate lyrist of last century, who drew his inspiration from Wordsworth and Keats; nor Chris Brennan whose spiritual home was Europe, and whose associations were with Mallarmé and the French symbolists of the nineties. But the dashing Adam Lindsay Gordon certainly did; and though his romantic stance was dictated by Byron and his verses were filled with tags from the Latin classics, nothing of his contains greater life today than "The Sick Stockrider," a ballad that might have been spun in cruder form by any of the old makers of oral songs:

'Twas merry in the glowing morn, among the gleaming grass,  
To wander as we've wandered many a mile,  
And blow the cool tobacco cloud and watch the white wreaths  
pass,  
Sitting loosely in the saddle all the while;  
'Twas merry 'mid the blackwoods, when we spied the station  
roofs,  
To wheel the wild scrub cattle at the yard  
With a running fire of stockwhips and a fiery run of hoofs:  
Oh, the hardest day was never then too hard!

Usually the influence of this balladry is to be seen less in the style of current Australian poetry than in its direction. Though Bernard O'Dowd, for instance, is generally recognized as the greatest living Australian poet, his style is the reverse of popular. He maintains the grand manner, draws on the full resources of world-history for his allusions, and by his use of personification remains almost as close to the Eighteenth Century as the author of "sad sepulchre of all the rest". But his matter is democratic and revolutionary, and he is as fully rooted to the soil as the makers of songs for singing around campfires. His longest poem, "The Bush", is an apostrophe to the spirit of the country that will one day charge the blood and nerve of the people with its own lightning, so that they will emerge as "distinct, Australian":

For Great Australia is not yet: She waits  
(Where o'er the Bush prophetic auras play)  
The passing of these temporary states,  
Flaunting their tawdry flags of far decay.  
Her aureole above the alien mists  
Beckons our filial eyes to mountain trysts:  
'Mid homely trees with all ideals fruited,  
She shelters us till Trade's Simoon goes by,  
And slakes our thirst from cisterns unpolluted  
For ages cold in brooding depths of sky.

And there is Furnley Maurice, recently dead, who continually reverts to the same theme: the spirit of place, the necessity to live in harmony with it, the duty of the poet to "draw the miracle" from the natural things around him:

The things I've heard  
Have drenched imagination, stilled the tone  
Of speech until it seems speech cannot burst  
The tiger-bonds of the heart's deathless thirst  
To draw the miracle from this dark stone  
Or hold the music of that hidden bird.

There is a spirit of place to be evoked, perhaps placated, our poets feel. The firstcomers were alien to the country and regarded it with hostile detachment, even when they did not exploit it ruthlessly, hacking down the trees, misusing the soil, and driving the helpless natives over the skyline. So the need today is a more filial and reverent devotion to the country. This emphasis is marked not only in the two poets I have quoted but in William Baylebridge, Shaw Neilson, and Robert Fitzgerald, as well as in the younger poets (very numerous) who write in modern rhythms and keep in touch with all the movements of the European and American literary worlds.

What links these poets of today with the old oral balladists—a sense of roots and shared, democratic life—is greater than what separates them. So it is not surprising that a younger one, John Manifold, with subtle sonnets contributed to the current English anthology, *Poems from the Forces*, should also be known for his spirited bushranging ballad: "The Death of Ned Kelly."

## Two Poems

### I

Between the clock's tick silence thrusts  
A year's long utterance of you;  
Shadows of my fingers drum on walls  
Unmeaning morse persistent as the blue  
Uncurtained night pushing against the light.  
Insurgent tenderness annuls the space  
Between the kindred countries of ourselves  
Lightning that leaves no trace  
But in my thoughts rattling about the room  
That seek to touch, that dread the shock  
And recognition of distracted love  
Between the silence and stroke of the clock.

### II

In the sky first, then the trees,  
Night hangs like a crow  
Spreading its wings by degrees  
Till the snow  
Loses its fireborn light  
And the streets begin to flow  
Into nothing, night.  
Here in my room is warmth and light  
As much as I please  
While dark runs to and fro  
Over the hidden snow  
And I freeze  
Trembling with love.

Patrick Waddington.

## Proof Reader

I, whose eyes are a transmission belt,  
The words depositing like strips of steel,  
Think Cyclops luckier in his wounded cave:  
Death comes for brothers like Bela Lugosi,  
My brothers dying in a Roman hedge,  
Their ache is frozen into proper type  
(For no blood dries along the metal's edge)  
As marshals peering through binoculars  
Drive their offensives through my hollow mind.  
O my eyes are like extravagant bees  
Hugging paper gardens where words are weeds!  
For at my back daily the compositors—  
Aproned morticians that with lacquered sticks  
Lay out the columns like coffins—hammer  
Upon the bones of heretics, martyrs,  
Nepmen and the conquerors finally  
The clockwork victims of insolvent guns  
Till I, an egret in a mere of ink,  
Idly surface the black frogs thick with speech  
When History having eyes but no ears  
Morsels now sauerkraut now caviar  
Seeking the winged serpent in the tree.

Irving Layton.

## Rock-a-Bye Baby

We were many we were many  
On a sunny city street.  
Rockin' gently gently rockin'.  
Only Annabelle and I  
Were the many were the many  
In the sun and in the sky.  
Silver bones begin to dance  
In crimson purpled sunshine.  
Fade me boy.  
Bones said two  
I love you baby;  
Snake eyes says I'm dead.  
Bones said four  
Wait by the door  
Wait till I'm ahead.  
Bones say 'leven:  
Now eleven  
I love you honey child.  
Eleven again  
Seven once more  
Bounce you bones  
On that concrete floor.  
I love you baby  
Wait for me.  
We are many we are many  
Rockin' gently  
Rockin'.

David Ben Shayak.

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## Between Two Worlds

Time stands still, and my brain, a delicate motor, revolves eerily around a strange sphere of thought which is inherent now in the life of my mind, the sound of the clock stilled, and time and space left behind the subconscious structure underneath the skullbones; desire, ambition . . . something always in the brain, something in its subterranean convolutions, and the pain of memory gives out its sad ghosts: a girl somewhere beside me in an automobile, this girl somewhere husbanded in my perturbed mind, blonde hair, blue eyes pigmented by the azure sky, feeling her arms (here in this thought between two worlds), her nearness hushing my pulse, stilling my quick alarms. A traffic collision, the girl dead, and I'm alive, my mind alert to an aching thought; my mind sees that the ego is like an automobile, and I look on the moving walls of time at this strange thought and roll it around and around; I shift the gears, set it in high, speed over roads of yesteryear through the memory of my love, the girl I lost when the tires of my ambition struck whiteheat fire, burning up the zigzag roads of life with desire!

Time stands still, and my brain, a delicate motor, revolves eerily around a strange sphere of thought, the sound of the clock stilled, and time and space left behind. Eyes, headlights . . . the ego is like an automobile, ambition cradled in the driver's seat, my love beside me, and I turn on the ignition key, my thoughts shooting forth, my thoughts weaving in and out of the mind's snarling traffic, and driving over rough rutty roads composed of memories. I am haunted in the night by the memory of a girl, the lost girl and thousands of breathless dawns all new, the lost girl and a mad white sea, the sea of love, the lost girl and a million clouds, served white and blue, the lost girl and a hundred music-haunted dreams, hearing her voice in the mind's night, the song of love; and the muted darkness rolled away on one side, with a light sparkling and shining on the other, as I thought of moon-drenched roads and hurrying streams, of prophetic winds, silent stars, sun-kissed daydreams, and the lost girl, presaging all my tomorrows, reminding me of my happier yesterdays and lost ambition, and the blonde-haired girl I had lost.

*Clem Graham.*

## In Exile

Let us explore our love and find  
New pastures for our city eyes.  
We'll turn the animals into a Noah's ark  
And to our new land take spotted leghorns,  
Mica mines, black swans and daisies  
Of Michaelmas to bloom on garbage dumps;  
I am in exile therefore I dream  
Of new kingdoms, fabled as Oz  
And fantastic as smoke-stacks  
Thrusting themselves in a chorus of color  
From river to sky.

*Miriam Waddington.*

## BOOKS OF THE MONTH

**AGRARIAN PROBLEMS FROM THE BALTIC TO THE AEGEAN—DISCUSSION OF A PEASANT PROGRAM:** Oxford (The Royal Institute of International Affairs); pp. 96; 90c.

The core of this pamphlet is the Peasant Program signed in London, July 9th, 1942, by 12 agrarian experts and representatives of peasant committees in Central and South-Eastern Europe. The program is far-reaching and profound. It calls for the re-making of the small nations in Eastern Europe within the larger framework of European and world plans.

The program advocates the continuance of the land reform policies splitting up the large estates among the peasants which started after the last war but recognizes that this policy is not in itself enough. The poverty of the region derives from over-population on the land, poor agricultural practices, and lack of industrialization. To remedy these major defects the program calls for modern agricultural methods and a change from cereal farming to the more varied types with special emphasis on livestock, and the industrial development of the area. These changes would increase the wealth of the area and tend to correct the over-population of the land. The program does not overlook the fact that these plans cannot be carried out unless markets are available outside the area for its exports and farm prices are stabilized. Importance is given to co-operative methods in every phase of farm organization and of education on the lines of the Danish Folk Schools.

Throughout the pamphlet the spirit of a new day is evident. Discussing the future task of the peasant parties, the pamphlet states "everywhere it will be essential to find a way of transforming the structure of farming from the purely individualistic form to new types of social organization. That will be the main task of the peasant parties so far as internal affairs are concerned, and that will be both the form and the content of peasant democracy."

In discussing industrialization the pamphlet calls for planning that is concerned with the good of the workers as well as the availability of raw materials or good communications, and states that "the political authorities will have the responsibility of preventing a repetition of the misery produced by the industrial revolution elsewhere."

The pamphlet should be read by all those interested in Canadian post-war farm problems, not because the problems are the same but because the solutions proposed are comprehensive and thoroughgoing and the whole discussion indicates a maturity and understanding which is usually lacking in this country.

*David Smith.*

**A SOLDIER LOOKS AHEAD:** Captain "X"; Labour Book Service; pp. 182; \$1.10.

Unlike most post-war-minded books about soldiers, this one is not concerned primarily with the ex-soldier as "reconverted" civilian, but with the position of the post-war citizen as soldier. It was written by a journalist serving in the British army, first in the ranks and later as an officer, after four-and-a-half years of training and before going to the front in 1944. He was in his middle twenties when he joined up, a university graduate and since the age of sixteen a socialist and an active worker in the British Labor Party. His book describes the caste system, stratification and muddle that existed in the British army in 1939 and up



to Dunkirk, and the considerable measure of democratization which has been brought about since. His aim is to indicate what a citizen army should be like after the war—taking it for granted that there will be an army, whether for unilateral defense or for collective security purposes. He believes in a compulsory ten-months army service for all males of eighteen, followed by voluntary enlistment for six year periods, to maintain a true citizens' army presenting a cross-section of the British people. This "people's army" should be politically educated, in the sense of understanding what democracy is, and should be conditioned to carry out the orders of any government democratically elected, irrespective of individual political views. The author suggests measures for the further democratization of army organization and management—the best possible officers, selected strictly on a leadership-capacity basis; a democratic spirit within the necessary rank differentiations; well-organized educational facilities, political and general; adequate pay and conditions. Without adopting all their features, he would keep in mind the lessons taught by all "people's armies"—the Red Army, the Spanish Republican Army, the French Armies of '93, Cromwell's New Model Army. While the book deals specifically with Britain, it is not without interest for Canadians. It raises interesting questions. Will we, too, need a standing army after this war has been "all cleaned up," and if so, how big, how created, and how organized? It raises, of course, much deeper considerations. Will a truly "democratic" army be prepared to obey a government that is not truly "democratic," whether or not "democratically elected"? Here the well-known vicious circle seems to emerge. In point of fact, the kind of army we have, if any, will depend upon the kind of government we get—and there (as Dr. Johnson would say) is an end on't.

C. M.

**INTERNATIONAL AIR TRANSPORT:** Brig. Gen. Sir Osborne Mance; Oxford University Press; pp. 117; \$1.25.

For more than a generation international air transport was governed by two conventions. One, the Paris Convention (1919), was designed to be world-wide and provided for a high degree of uniformity in technical matters; the other, the Havana Convention (1928), made no pretensions to more than continental scope and left such matters largely to the contracting States. With the rapid spread of intercontinental aviation, there was a growing urgency for amalgamating the two conventions into one world-wide agreement laying down general principles and embodying technical regulations.

This was the task undertaken by the Chicago Air Conference in November, 1944, and in so far as the technical regulations are concerned the work is well in hand. Unfortunately, as a result this booklet has already become outdated.

Issued under the auspices of the Royal Institute of International Affairs, this study details the particular questions of public air law, such as freedom of passage, prohibited areas, disputes, etc.; and outlines the machinery for the regulation and development of air transport in all its phases, from customs duties to private air law. There are chapters on civil aviation and war, and civil aviation and collective security.

As an authoritative factual presentation, this publication will be of value to the student if supplemented with the reports of the Chicago Conference. For the general reader,

it lacks any semblance of the inspiration which aviation holds in this age; and of course, any mention of the dangers which lie in the Chicago Conference failure.

S. G. Cameron.

**ACCOUNT RENDERED:** Vera Brittain; Macmillan; pp. 339; \$3.00.

Apart from war heroes, whose names are legion, there is the other man—introvert, artist, he whose instincts are all creative; to whom destruction of any kind is a minor hell, and war itself a hell of suffering so intense as to make even Dante cringe. This is intended to be his story, but it is not. If it is to be told, he will have to tell it himself. Probably no woman could write it, but certainly Vera Brittain has not done so. She has projected a shadow on the screen, and it is all wrapped around with her Mother instincts, and very tearful, but it is not a man.

To add to the general misery, when things seem to be going fairly well after the first war, she plunges the whole set-up into a murder trial which it does not seem possible could take place in England, a reasonably sane country. Page after page of experts and witnesses are called to prove that a shock-victim had wilfully murdered a wife whom he loved, and with no possible motive. Common sense protests that a psychiatrist would have hospitalized him immediately, but the reader is not let off for one hour of the long, wordy trial. In constant attendance is his adoring and tearful employee, and this gives the atmosphere of most of the book:

"She hurried towards her humble lodging for a meal that she knew she would not eat, as the November rain, grey and cold, came down upon her from the dun-colored sky."

There are also long, tract-like discourses on factory welfare delivered by a depressing female reformer. In fact we haven't read so damp a book since we were young and read one called, if memory serves, "Weatherby Hall," in which the heroine, Fleda, burst into tears on practically every page.

Eleanor McNaught.

**CANADA IN TRANSITION:** The Ryerson Press; pp. 68; 50c.

This is the fourth in a suite of booklets on Canadian social problems in the excellent Live and Learn series sponsored by the Canadian National Council of the Y.M.C.A. The authors are George Davidson, Robert England, James A. Gibson, J. R. K. Main, L. C. Marsh and Gregory Vlastos. Intended for young people's study and discussion groups, the booklet will be valuable to a much wider audience. The post-war economic problems facing Canadians, both civilians and war veterans, including the international aspect of our economic outlook, are treated under the headings: The Next Five Years—An Introduction; Full Employment; Back to Civil Life; Mobilizing Our Economy for Peace; The Quest for Security; Prosperity is Indivisible; and We the People. Helpful question lists and bibliographies follow each chapter. One passage will illustrate the reasonable tenor of the discussion: "Admittedly, there are many arguments against a planned or controlled economy. The word 'regimentation' is bandied about freely, coupled with such epithets as 'fascism' and 'dictatorship.' But the regimentation depends on ourselves. A planned economy can be imposed upon a people, resulting in all that its worst critics prophesy. But it can also be worked out co-operatively and accepted voluntarily by an enlightened public because it contributes to the achievement of desired ends, in which case it is not regimentation, but democratic action. . . . It simply means substituting the co-operative rather

than the competitive as the motivating force in social life." The booklet is a very useful aid to the constructive thinking that is going on about our post-war future.

C. M.

THE PATH OF THE GREAT: Stephen Gargilis; Athena Publishers (Boston, Mass.); pp. 480; \$2.75 (U.S.A.)

BURBANK AMONG THE INDIANS: E. A. Burbank and Ernest Royce; Caxton; pp. 232; \$5.00 (U.S.A.)

CAVALRYMAN OUT OF THE WEST: George F. Brimlow; Caxton; pp. 442; \$5.00 (U.S.A.)

A nation like Greece, with its tradition of superior culture, would be likely to feel a loss of its national identity in war as a loss of the elevating ideals with which it is historically associated. To Mr. Gargilis, who is evidently Greek, the present war is clearly a conflict between light and darkness. His book is a novel, based on a patriotic Greek poem of the sixteenth century, "Erotokritos" by Vitzentzoz Kornaros, and he draws a parallel between the characters in his novel opposing forces of evil and Modern Greece opposing the Nazis.

The structure of the story is quite recognizably of the age of Romeo and Juliet. A commoner marries the king's daughter in spite of obstacles and excruciating tests of fidelity. While the heroine languishes in a dungeon the hero, Erotokritos—as a kind of knightly Lone Ranger—performs one daring and beneficent feat after another with unvarying success. The lovers are finally united in a general surge of happiness so great that one of the less important characters dies in sheer joy. There is an occasional intrusion of the miraculous which, while probably quite passable in the sixteenth century, does not add greatly to the story's appeal today. Melodramatic phases of the plot, however, are offset by high-minded dialogue and good characterization. The lovers are to some extent moral symbols. The hero represents one's better self; the heroine, virtue. On the whole this book is perhaps most suitable for adolescent reading, though in the soundness of its moral teaching as well as its interpretation of a bit of sixteenth century literature, until now little known to English readers, it has rather more to offer than the usual book-of-the-month novel.

Much interesting ethnological material is assembled, both in picture and prose, in *Burbank Among the Indians*. E. A. Burbank painted portraits of famous Indian warriors and chieftains of the western United States between 1890-1900 and observed various tribes, the Apaches, Pueblos, Californians, Sioux and Crows before contact with white men had destroyed their customs. "The Indians I knew," he writes, "were grown-up children, tender-hearted, joyfully appreciative of the wonders of nature." He stresses the fact that their religious ceremonies were never regarded by them as mere spectacles of entertainment but always as gestures of earnest supplication and he devotes some space to a description of the Hopi Snake Dance. Apart from their superstitions Burbank has a high regard for the Indians, whom he found in general as kindly, happy and essentially artistic. The reproductions, of which there are over fifty, show Burbank as a careful and sensitive portraitist, include portraits of such famous chiefs as Sitting Bull and Geronimo, and indicate a valuable record of Indian costumes, character and physiognomies that are passing away.

*Cavalryman Out of the West* is the life of General William Carey Brown, a soldier-explorer, whose chief field of activity was also the western United States during the latter years of the last century. Following his graduation from West Point he was placed in charge of several topographical sur-

veys. He made the first map of middle Idaho and also explored a portion of the present Glacier Park and other unknown areas of the Pacific Northwest. Promotion from rank to rank came to him slowly but steadily through the years as he served in various Indian campaigns, the Spanish-American War, the Mexican War and the first World War. He died in 1939, over eighty years of age, author of a number of published writings on military technique and ballistics. He was one of the first military men to draw the attention of the American government to the importance of aluminum in modern munitions. The many quoted excerpts from his diary show him as a cool-headed, thoughtful man, who devoted all his energies to military and scientific pursuits. Mr. Brimlow presents this account of his life with appropriate thoroughness and virility.

Alan Creighton.

ALL CLEAR, CANADA!: Jim Wright; The Copp Clark Co. Limited; pp. 160; \$2.00.

Written originally for the Canadian Legion Educational Services by the well-known author of *Slava Bohu*, a book about the Canadian Doughboys which won a Governor-General's award for literature in 1940, this graphic, semi-fictional account of life in the Canadian navy, air force and army has a crisp realism which rings true and is as gripping as any war book we have read. The first section especially, reflecting the author's own experiences as a stoker on a Britain-bound convoy freighter in 1942, and including torpedoing and dive-bombing incidents, is a particularly vivid piece of writing. Later, through wide contacts with troops and air force overseas, the author had exceptional opportunities for insight into the experiences and war reactions of these arms of the service, and has presented them with equal vividness. The concluding chapter, in the form of typical conversation amongst Canadian fighters convalescing in London, states some of the postwar problems awaiting the veteran and suggests a constructive approach to them. The book will be read by civilians with as much interest and profit as by service men.

C. M.

LET'S KEEP THE TOOLS OF PLENTY: Lewis Corey; Post War World Council; pp. 18, 15c.

This small booklet is filled with valuable facts and statistics relating to the investment of the United States Government in war plants.

The American public has supplied \$760,000,000 to construct plants to increase the production of aluminum and 70 per cent. of the total productive capacity in the United States is now owned by the people. No more effective blow could be dealt the world aluminum cartel than the continued ownership and operation of these plants by the American people. Ninety per cent. of the synthetic rubber production totalling more than the pre-war consumption of natural rubber is owned by the United States government; also, 90 per cent. of the facilities for shipbuilding and repairs is government owned. This story can be repeated many times over from the examples of government construction of plants for war purposes in Mr. Corey's book.

The big question to be settled is the disposal of these plants at the end of the war. The author ably points out that big business is already making strenuous efforts to gain control of war plants. He urges, as an alternative to this policy, the transformation of government war plants into public corporations, to be operated in the public interest. This booklet is vital reading for those who are concerned with post-war problems.

W. H. Temple.

STEPHEN HERO: James Joyce; New Directions; pp. 234; \$3.50 (U.S.A.)

To admirers of James Joyce, the appearance of Theodore Spencer's edition of *Stephen Hero* is a literary event of supreme importance. This early draft of *The Portrait of the Artist as a Young Man* is a work of art in itself and, whatever may be the truth concerning the loss of the first part, the remnant is of distinct value. One cannot agree with Joyce that the manuscript was a schoolboy production and should have been destroyed. The accurate and detailed record of a growing mind betrays evidence of the actual transcripts Joyce made of conversations in which he participated or which he overheard but the principles of selection which governed his later work are already apparent.

Joyce's highly elliptical method in *The Portrait* assumes a knowledge that few who have not read the *Stephen Hero* would be likely to possess. In particular, the earlier work contains a lengthy and correspondingly illuminating exposition of his aesthetic. *Stephen Hero* is consistent with Joyce's theory insofar as it is a "book of epiphanies," an account of "sudden spiritual manifestations," but the reasons for his suppression of it are implicit in his statement to Lynch. When you read the *Stephen Hero* and understand the doctrine of epiphany you realize that Joyce did not agree with St. Thomas's theory that beauty is objective; rather, he identified beauty with uncompromising self-revelation, and, for him, this was truth. The highly objective and dramatic technique of the *Stephen Hero* did not organically flow out of Joyce's centripetal aesthetic. His later and final version, *The Portrait of the Artist as a Young Man*, portrays vividly Joyce's need and use of interiorist method of literary expression.

Theodore Spencer and the New Directions Press are to be commended for making this edition available to the general public. In his splendid introductory essay, Mr. Spencer shows his deep critical insight into what is essential in Joyce. His discussion is brief but penetrating.

C. Wien and R. Schawlow.

THE MASTER OF THE MILL: Frederick Philip Grove; Macmillan; pp. 392; \$3.25.

The mill had three masters representing three generations of the Clarks. It was founded by Douglas as a grist mill in the bush. His son, Rudyard, also a miller by trade and background, started it on its industrial career with the coming of the railway in 1875. Under the Senator, Samuel Clark, the engineer son of Rudyard, who was more mastered by the mill than its master, it became a major industry. Edmund, Samuel's megalomaniac son, carried it into a colossus of cartels thwarted only by a striker's bullet from becoming part of a neo-fascist state of paternalistic capitalism where the workers, disinherited by the machine, are reared and maintained in hovels by a few philanthropically inclined industrialist financiers.

This is enough to indicate that it is a strange novel, as readers accustomed to the earthy realism of Grove's other books, such as *Two Generations*, *Fruits of the Earth* and *Our Daily Bread*, will find. The locale is Canadian, many of the figures historic, thinly veiled; but the mill and its location seem disembodied. And the narrative in the early part takes on a Kafka-like quality as it unfolds in the memory of the old senator who in senility drifts in a dream state from past to reality. A dramatic story told by a mastercraftsman.

This is a sociological novel of the replacement of man by the machine, of unemployment and insecurity, but it is not

of the "class-struggle" genre. The author does not proselytize; his characters, perhaps, do not reflect his own views. Probably the crux is in Miss Dolittle's concluding words on the fate of mankind "I have come to place a great confidence in the capacity of the collective human mind."

The mill is a symbol, its octopus growth symbolic, but the ruthless buccaneering of its masters and the conniving dishonesty of that period's politicians ring true. I venture to state you won't forget Grove's latest book the moment you lay it down.

In criticism, I would say it lacks in places the suave, virile prose of Grove's earlier novels and essays, though this may be accounted for by his recent illness and the necessity for dictation. This is not the place to attempt an evaluation of Mr. Grove's writings. He has suffered the fate of most Canadian authors in not attracting the reading public his previously published works deserved. I hope that *The Master of the Mill* will encourage readers to go back to his earlier books. Besides those previously mentioned, probably *The Yoke of Life* is the most gripping; *Settlers of the Marsh* is also an unusual tale. Subject as they may be to many divergent views, his novels bear the imprint of a strong and interesting personality. *A Search for America*, his best known book, is in many ways autobiographical and most clearly outlines the man's philosophy. Of the essays, *It Needs to Be Said*, while topical, is still worth reading for its forthright arguments, and *Over Prairie Trails* has delightful tales of western weekend travel by horse and cutter. *The Turn of the Year* is in the best naturalist tradition. But above all will he be remembered by his novels.

Mr. Grove mentioned a few years ago that he had a number of unpublished manuscripts, some of which he considered his best work. It would be fitting if public demand brought them into early print.

John A. Dewar.

OUT OF THE WEST LAND: Lovat Dickson; Collins; pp. 446; \$3.00.

Dreiser's *American Tragedy* was an amorphous, difficult book, but the impulsion of its sombre theme carried all before it, making as light of criticism as a thunder-storm might of a piccolo accompaniment. This tale, called on the jacket "a strong, uncompromising novel about Canada between the wars," is also amorphous and difficult, but, unfortunately, it has no great theme. Many characters emerge and vanish, but they do not co-ordinate. Also the cut-backs are so frequent and inexpert that presently the exasperated reader feels that he is trying to mount the wrong side of an escalator.

It is not so much an English view of Canada, as a view of a well-insulated English mind in Canada. We open with a wealthy, cultured circle in Alberta, sprinkled with professors and lengthy, pre-war arguments. Violent cut-backs to an English boy, sent out by impoverished parents to complete schooling in Canada. Impoverished parent had "just enough to complete children's schooling and provide himself and his wife with a modest income for the rest of their lives." The boy takes a job at the Government Experimental Farm near Ottawa, where he worked from 5.30 a.m. till 5.30 p.m. for 15 cents an hour. That was interesting to those of us who had been told that the government squandered our money.

But the rougher side of Canada is sketched in with a few strokes; the boy by a series of "fortuitous circumstances" made his way west and became absorbed in the charmed Alberta circle, to the author's almost audible relief. He has a brief love affair, but a wealthy Englishman appears in time to save the heroine from an impecunious marriage. With



the advent of war the scene is transferred to England; the ill-starred young lover is killed in a raid; the Canadian girl is shown (and we agree) that the English can take it; she revises her opinion of and becomes assimilated with the people about her.

Eleanor McNaught.

**THE CO-OPERATIVE MOVEMENT IN BRITAIN:**  
E. Topham and J. A. Hough; Longmans Green & Co.; pp. 52; 35c.

This is a pleasant little illustrated booklet which, published in 1944, the centennial year of the movement, gives a clear and adequate account of its origins, progress and probable future. Mr. A. V. Alexander, First Lord of the Admiralty and always a prominent member of the movement, says in his introduction:

"The democratic spirit inherent in voluntary co-operation no doubt was one of the main reasons which led to the destruction by Hitler and his gangsters of all that had been built up in the co-operative societies in Austria, Germany, Czechoslovakia and Poland."

We should do well to remember this in estimating the present attacks on co-operatives in Canada, and the people behind these attacks.

G. D. G.

**NUTRITION PROBLEMS IN RELIEF:** Moses Schonfeld; American Chapter, Religious Emergency Council; pp. 30; 75c (\$1.00 in Canada).

This pamphlet was prepared by the author as part of the requirements in the course in International Administration, under the auspices of the Graduate Faculty of Columbia University, New York. It was published in the hope that it might be of use to others planning to embark on relief work overseas. It is doubtful whether it would be of much value for this purpose as the food conditions in Europe are changing constantly and the author is not sufficiently well acquainted with the subject of nutrition to make recommendations of any value. The fact that the food supplied should as far as possible be acceptable to the population, both on religious and racial grounds, is stressed.

E. C. R.

**HOW TO MAKE BIBLE INSTRUCTION USEFUL:**  
Harry F. Haas; privately printed; pp. 20; 20c (U.S.A.).

The title interested the reviewer, and at first glance the author seemed to have picked up some good ideas along his way. But the argument proved always either unnecessary or unconvincing. The author's own obsessions are apparently such evils as literalism, sex-guilt, obsessions in others; these he gives the feeling of having just discovered. Another obsession is with the word "psychologic" found at least 13 times in 11 pages, plus variants; and others like "split personality," *ad nauseam*. Comical notes on crudely pathological literal interpretations of Biblical texts scarcely justify a burst into print. The unbalance of hosts of religious fanatics is too well known to spill such erudition on it. Erudition? The author does not know that the last book in the New Testament is not Revelations (I explain this in Grade 9!), or that phrases like "most anything" are colloquialisms even in the U.S.A. A page of "Laconics" at the end is a fair collection of aphorisms by various authors on Freedom of Speech, not a little difficult, however, to relate to the apparently well-meaning would-be profundities of the pamphlet itself.

John F. Davidson.

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